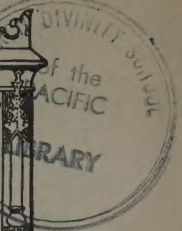


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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIV

MILWAUKEE, WISCONSIN, DECEMBER 5, 1925

No. 5

THE ROMAN FEVER

EDITORIAL

THE CONSECRATION OF DR. STIRES

"ALL AUTHORITY"

BY THE BISHOP OF WESTERN NEW YORK

A BOOK OF INSTRUCTIONS AND INSPIRATION

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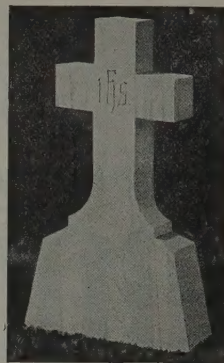
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A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

Managing and News Editor, REV. H. W. TICKNOR.

Literary Editor, REV. FRANK GAVIN, Th.D., Ph.D.

Social Service Editor, CLINTON ROGERS WOODRUFF, LL.B.

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CIMARRON is a little town in western Kansas. There was once a layman there who decided that the town should have a mission of the Church established in the community. He interested two other men and they took it up with their friends and neighbors. They invited the Archdeacon to come and meet with them. There were seventeen men by that time. For five months the Archdeacon came once a month where he met these men at a dinner and gave them confirmation instructions. They kept it strictly a men's affair. But their wives wanted some of it too, so the Archdeacon arranged to meet with the women in the afternoon before the men's dinner. At last when the Bishop came there were twenty-five candidates ready for confirmation.

Now they have organized a little mission and rented quarters for services. A choir is being organized, a Young People's League, and a Boy Scout troop. The Archdeacon has been preparing another class, this time of boys and girls. In the next Church Annual there will be listed a new mission in the District of Salina.

All because one layman had some Church convictions and was willing to go back to them.—*Christ Church Herald.*

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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIV

MILWAUKEE, WISCONSIN, DECEMBER 5, 1925

No. 5

TO READERS

Every subscriber to THE LIVING CHURCH should receive at approximately this time, two sample numbers of

THE YOUNG CHURCHMAN

in a new typographical form that has recently been instituted. A number of changes in style have been, or are about to be made, including the new covers and type arrangement; while there will be a greater number of illustrations in each issue during the coming year than heretofore or than shown in these samples.

THE YOUNG CHURCHMAN is designed to carry simple religious teaching, with interesting stories, into the household, by being given out to the children at Church schools and carried home, and by individual subscriptions for children in their early 'teens. Use it as a Christmas gift and in the Church school.

DURING 1926

the series of short articles, Some Things About God, by the Very Rev. CHARLES S. HUTCHINSON, D.D., Dean of All Saints' Cathedral, Milwaukee, will bring simple Churchly teaching into the family; while a series of Sunday Lessons on Heroes and Heroines of the Faith, by the Rev. CORNELIUS S. ABBOTT, after a few preliminary Old and New Testament chapters, will take up the study of great leaders throughout the Christian centuries; to be followed next summer by a short course on Old Testament Heroes and Heroines, and next autumn and the winter of 1927 by a series on the Life of Christ.

The STORIES are by excellent writers for children. Serials are generally confined to from five to seven or eight chapters, so as not to be tiresome, but they promote sustained interest and regular attendance at Church schools. A new serial entitled The Stolen Ruby, by GEORGE ETHELBERG WALSH, begins in the issue for December 13th. Mr. Walsh has a long list of children's books to his credit. A serial for boys, from the pen of RUSSELL A. HOKE, well known writer, of the staff of Little, Brown & Co., will begin a little later.

The first issue in each month is a distinctive

MISSIONARY MAGAZINE

under the editorship of Mrs. KATHLEEN HORE, assistant editor of the *Spirit of Missions*. It admirably supplements the regular weekly issues and helps to promote intelligent missionary enthusiasm in the rising generation. The monthly *Missionary Magazine* may be obtained separately where so desired.

TERMS:

Weekly (including The Missionary Magazine as the first issue in each month): Single subscriptions, \$1.25 per year. In quantities of ten or more to one address, 25 cents per quarter per copy, with a special discount of 10 per cent. on subscriptions paid for a quarter in advance.

ONCE A MONTH: The Missionary Magazine only. Single subscriptions 35 cents per year. In quantities of ten or more to one address, 25 cents per copy per year, with a special discount of 10 per cent. on subscriptions paid for a full year in advance.

Send for sample copy and prices of *Shepherd's Arms*, for little children.

EDITORIALS & COMMENTS

The Roman Fever

SOME of the influence of the Campagna seems to have spread itself into the world at large. There was a time when the swampy land in the districts in Italy, not far from Rome, periodically bred a fever which was particularly malevolent to foreigners. The marshes have long since been drained; the miasma no longer does its deadly work. But it seems as if the Campagna fever, having been checked in the environs of Rome, has disseminated itself into the foreign world. Just as in olden days, when the summer was the favorite time for this pestilential affliction to settle down to its task, so it would seem that in particular crises, at certain intervals, and among people of a certain temperament, there are periodic returns of similar attacks in the intellectual and spiritual planes. Now and again come waves of "Roman fever." There is usually some one down with it somewhere in the Anglican world. The Campagna has gotten even with the universe of foreigners.

Shortly before, and during the sessions of, any General Convention, we have usually seen signs of an uneasiness and a jumpiness and a sensitiveness to things Roman, sometimes *pro*, sometimes *con*, that make the ultra-nervous see red. It may be, as once it was, a delusion that an "open pulpit" was, or might be, created in the Episcopal Church. It may be that to somebody else the disuse of the Thirty-nine Articles or the addition of some devotional expression or practice can mean nothing else than acceptance of every whit of Vaticanism at its worst. There is a temperament that is always suspicious of others and anticipating the worst; that valiantly engages in fight to the death, though the enemy be an imaginary one. One only needs to have had a few decades of experience of Church life in America to have a tremendous list of crises to look back upon. Crises have an uncommonly curious habit of bobbing up serenely in different guises, at triennial periods. There is, however, what might be called a chronic crisis in the case of certain temperaments and points of view, and it is that which furnishes the topic for these paragraphs.

There has always been a small leakage from the Anglican into the Roman Communion. It is extremely easy for us, within, to ascribe to those who went without, the basest and most misguided motives. In all frankness, we may say that this ascription is not only unchristian and unjust, but, frequently, unfounded. It is not our task, corporately, to judge motives. It is not within our province to know all the facts of any given case. It is especially harmful, with mistaken zeal, tacitly to admit the weakness of our own convictions by engaging in any campaign of detraction. We are the weaker for having lost Newman, Manning, Knox, McGarvey, and some few others whose names spring to mind immediately. They became Roman Catholics, and surely, by their lives and work, they enriched the Communion to which they went. It would be worse than futile to suggest that their going was our gain, or that their staying would have been our loss.

THERE are certain common symptoms of the onset of Roman fever which it is not difficult to recognize: an irritation with things Anglican, from two candles up to episcopal vesture; a singular spirit of sectarianism within the Episcopal Church, manifesting itself in feeling a sense of fellowship with only a certain Inner Circle; an interest in trotting about indefatigably to Roman churches, and in revelling with succulent delight in the ordered dignity of Roman ceremonial when competently administered. These are only a few of many signs which are not so much "positive" singly, but, in combination, rather strongly suggest the affliction.

There are times when the difficulties begin through a sense of disillusionment, when the Episcopal Church has failed to live up to the ideals and expectations of the newly-hatched convert. There are other times when practical problems afflict and harass the person to a point of nervous irritation to which the Roman claims promise an anodyne. There are only a very, very few who suffer grievously with the full-blown case, running into high fever, but there are many who have sustained slight attacks.

Immunity is not necessary to complete good health. When one has achieved a consciousness of Church life which is more than national, more than racial, more than local, which would embrace within its sympathies all the nations of men, and with it has worked out in the best modern style an earnest zeal for efficiency and admiration for broad statesmanship, competent not only to see widely, but to deal with details, it is hard not to resist some meed of admiration for the Roman Catholic communion. It is, at least, not local in its vision. As one sees the fruits of insular provincialism in the petty sectarianism which we note on all sides, and the dismemberment of Christian effort, he would be less than aware of the facts who would fail to pay some deference to the ideals for which the Roman Church stands. In these days of great organization and massive production, we have come to identify bigness with greatness, and smallness with pettiness. It is true nevertheless that chaotic Christendom calls for a principle of order and competent organization. Nowhere is this need more felt than in the out-of-the-way places where the Church (our own Communion, of course, is meant) is "not on the job," and so the well-intentioned and earnest person of good will finds a lamentable gulf between what *ought* to be and what *is*.

As against the orderliness, apparent if not real, and the "tidiness," which seem to characterize the Roman Catholic organization in this country, the American Churchman is often oppressed by a sense of futility: so much "overhead" and so much effort seem to produce so little result! As over against the power in the life of its members—and they are so many—which the Roman Communion continually exercises, the Churchman contrasts, with a sigh, the easy-goingness of so many Churchmen—their laxity, the ignorance as to fundamental teaching among otherwise intelligent com-

municants, the casual character of religious observance, and the ease with which obligations are evaded. So it is not hard to see why ripples may be stirred in the quiet pool of our own placidity by the Bark of Peter. It is much easier to see why there should be a certain compelling attractiveness about the methods and the results of Roman Catholicism in America, which constantly challenge and question the apparently weak efforts of those of us who believe in non-Roman Catholicism.

It is sometimes easier to see "why" than "why not." Yet when one thinks over some of the cases that he has seen, it is not so difficult to diagnose certain difficulties. One is due to the confusion, alluded to above, between bigness and greatness. It is a vice to which we Americans are all prone. We think in big figures; many of us live in big cities; most of us are proud to belong to big organizations; business is often spelled with a capital B, especially when it is "Big Business," and we believe in bigness as in a god. We have confused quantity with quality, and there are very few of us indeed who do not find our thinking infected with this false standard. A writer is read after he makes a lot of money, because that proves he is a Big Writer. A university is patronized because it has many thousands of students. A new organization captivates multitudes of men because it has already amassed the masses. If many people go to hear a certain preacher, more will feel it incumbent upon them to go. There is, about the Roman Church in America, that sense of sheer size and satisfying bigness which is by no means unattractive to characteristically American-minded people. How often has one heard it repeated that in a given town the Methodist Church had a good congregation (the church three-fourths full), the Presbyterian Church an excellent congregation (the church two-thirds full), the Episcopal Church a "fair" congregation (its pews more than half empty); but the Roman Church is full four times!

Again, standardization, and the dogma of interchangeable parts, have taken up the right of living as pre-suppositions in our minds. Variety is not so important. The "standard-model" and the "standard pattern" have superseded all sense of need for variation and individuality. Despite the religious sectarianism of America, there is a widespread sense of the desirability of a "standard-pattern Christian." One often wonders whether a good deal of the zeal for Church reunion is not animated by this premise. At all events, there are many who see in the steady turning out of standard-pattern interchangeable communicants, with standard-pattern interchangeable churches, clergy, books, music, worship, and art, the complete satisfaction of their ecclesiastical aspirations. It is undoubtedly true that there must be a hidden variety and a rich individuality in the life of Roman Catholicism, and so this picture has certain features which malign that venerable institution. That the attractiveness of Roman Catholicism in these United States for people of this temperament is based on such apparent qualities as the above, needs little investigation.

AFTER all, the man whose temperament is unmitigatingly ultramontane will not long be happy in the Episcopal Church. We are an entirely different body, both as to ideal and to practice, from that Communion which has reached its characteristic development in the past three or four centuries. If, like Ward, one likes to have a Papal Bull every day for breakfast, the Anglican Communion cannot cope with his appetite. If one demands a kind of nickel-in-the-slot response of explicit direction to a concrete question, coming

from the highest quarter, he is always going to be disappointed with Anglicanism. Our *ethos* is different. We feel that our Catholicism is more true to that of the Undivided Church, in that it has no need for the exaggerated emphasis of the Papal claims, which belief, since the cataclysm of the Sixteenth Century, has hardened into a dogma in Latin Christendom. We do claim Catholic authority, but it is not of the Papal kind. We do try to bring all men to the full appreciation and use of their Catholic heritage, but it is not by the imposition of authority from without, but by an appeal to the great *consensus fidelium*, as normative and ultimately satisfactory for the fuller life of the Christian. Vagaries there are in abundance among us, but it is our ideal, be it well or ill advised, to let them confute themselves in practice, seldom to denounce, and patiently to allow them to work themselves out to their inevitable turn. It is a breadth and largeness rather than a veneration for bigness, and a respect for the individual rather than zeal for mass-production, which distinguishes the not inglorious history of Anglican Churchmanship. Hard, it may be, so loyally to sustain a devotion and conviction in the face of temptations and assaults, but, to many thousands, it is yet the *satisfying* spiritual adventure to find God, and carry Him to others.

OUR lives have touched and crossed and become entangled in affection and common interests."

This is a sentence from Bishop Brent's sermon last week at the consecration of Bishop Stires. Beautifully expressed, as is everything that Bishop

"Entangled in Affection"

Brent utters, its import can be extended far beyond the affectionate greeting of one to another, which was its primary purpose. Of few priests of the Church—for Dr. Stires was not yet a bishop when this was appropriately said—is it true to so large an extent as of him, that their lives have "become entangled in affection and common interests" with so many others. Bishop Brent is here, as so often before, the personal spokesman for very many of his fellow Churchmen.

Dr. Stires goes into the episcopate with an experience of American Church life such as is almost unequalled. Superficially it may be said that to have entered fully and sympathetically into the Church life of Virginia, of Chicago, and of New York is to have experienced all the "types" into which American Churchmanship has developed; superficially, because the idea that Churchmen live, breathe, and have their being anywhere merely in local "types" is itself untrue. Yet there are distinct contributions which each section has given to the Church, and Dr. Stires is naturally so sympathetic as to have absorbed them all—which, ultimately, the whole Church must do. He did not cease to be an apt representative of Virginia Churchmanship when he became equally an exponent of that of the Middle West, neither was he less of both these when he absorbed the peculiar spirit of Church life in the metropolis. That is why, in the late General Convention, he could be, and was, as distinctly a factor in the thought of one section as of another. Each section of the Church made him its "favorite son."

It is a happy day for Long Island and for the American Church when Dr. Stires has entered the House of Bishops.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

C. M. B.\$ 100.00

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE HOLY SCRIPTURES

December 6: The Second Sunday in Advent

THE FINALITY OF JESUS' WORDS

READ St. Luke 21:25-33.

MY words shall not pass away." Jesus Christ is Himself the Word of God, revealing the nature and mind of God through the common and intelligible terms of His human body and His human speech. He speaks as man, but He declares the eternal purposes of God; and therefore what He says has a significance and a finality which belongs to no other man's utterance. Even those who did not understand the true nature of Jesus perceived the unique character of His words, "Never man spake as this man"; while St. Peter, voicing the disciples' sense of Jesus' moral and spiritual authority, said, "Lord, to whom shall we go, for Thou hast the words of eternal life." After two thousand years we are still listening to Jesus. The force of His words has not diminished. After all our learned discussion about spiritual things, when the last modern word about life's purpose and destiny has been spoken, we turn expectantly to Jesus. We must know what He says.

December 7

THE FULFILLMENT OF EXPECTANT YEARS

READ Deuteronomy 18:15-19.

NOTHING is more impressive than the general consent of Hebrew prophecy. Allowing for all that may be said of the prophet's conviction that his words would find fulfillment in some definite and not too remote historical event, there is a residuum of meaning in them to which that event is not the final answer. With varying degrees of clarity he sees "the Christ that is to be," and only Christ can satisfy his expectations. The reading of the Old Testament has this value: it gathers up the vague aspirations, the undefined hopes, the ideals and longings of men, into a definite demand for One who shall interpret God to men and bring Him near to them; and thus it interprets to ourselves our own restless longings. As we read the Old Testament, with its record of lives fundamentally like our own, we know ourselves better. We see how we have needs for which there is no answer except in Christ.

December 8

THE SUFFERING, HEALING SERVANT OF GOD

READ Isaiah 42:1-9.

PROPHECY reached no higher point than when it rose to the conception of the redemptive, restoring value of voluntary suffering. It is true that the sufferer is first thought of as the faithful element of the Hebrew nation itself, enduring and standing fast for the sake of their brethren. It is a group of righteous people personified. It is, at the least, a case of unconscious prediction. Once the conception of the nobility and value of vicarious suffering was entertained, it must modify the traditional conceptions of the nature and work of the Messiah Himself, and the application of the Suffering Servant passages to Christ was logical and inevitable. It is doubtless true that Jesus Himself first made the application. In the days before His crucifixion He must have lived with these passages in mind. From them He drew His conviction that "it behooved Christ to suffer."

December 9

THE BIBLE RECORDS GOD'S UNFAILING PROMISE

READ Hebrews 4:1-9.

THE word of God is powerful." Men sometimes question God's power because He does not immediately effect what they desire. Read the Bible, and you get the conception of God's power manifested through patience, through the unwearying persistence with which He brings His promises to

final fulfillment. He promises the Messiah, but ages pass till Christ is born. Before that great event can come to pass, centuries of preparation must roll by. So it is with us. God can accomplish what He wills; He will never fail of one promise to us, but He will answer in His own time. He will not give us His blessings till we are fit to use them, and can turn them to right account. When, in our impatience, we are inclined to question God's power, it will be well to turn to Scripture and see how power and patience with God go always hand in hand.

December 10

UNFOLDING EVENTS SEAL BIBLE TRUTH

READ 2 St. Peter 1:12-21.

THE New Testament appeals to the fulfilment of prophecy as an evidence of the truth of the message it proclaims. That appeal is justified, not always, indeed, because the particular prophecy appealed to is relevant—for sometimes modern scholars have shown that it is not—but because Christ has answered in a remarkable way the hopes and ideals which prophecy embodied. We may go further; the life and work of Jesus corresponded to the great outlines of Messianic expectation. So much so is this the case that we must accept one of two conclusions. The first is that Jesus Christ was in fact the One to whom all prophecy pointed. The second is that the accounts of the life of Jesus have been consciously brought into conformity to prophecy by those who wrote them. For this second conclusion all evidence is lacking. While the evangelists were looking for the correspondences of Jesus with prophecy, and sometimes imagined these correspondences, they could not have given us their convincing picture of Jesus unless they were recording the truth.

December 11

THE BIBLE THE PRICELESS BOOK OF THE AGES

READ Romans 15:1-13.

LEAVE out of account the spiritual value of the Bible, yet no one could afford not to read it. It is essential to culture; it must be part and parcel of the mental make-up of one who would understand the social, moral, and spiritual movements of our present day civilization. The thought and language of the Bible has entered into the best of English literature, and that literature we can never understand apart from the Bible. At the lowest, not to read the Bible is to assert one's indifference to one of the most creative influences in the past two thousand years of our modern world. But the Bible is more than a cultural book; it is a spiritual challenge. From it has come the motives which have become facts in the noblest lives among us, and the inspirations which have issued in the world's noblest forms of service. It has been the source from which has sprung almost every great reform.

December 12

THE LIFE OF JESUS FULFILLS THE SCRIPTURES

READ St. Luke 24:44-49.

THE Bible is a cross section of the lives of men and women of every temperament, of every degree of culture and circumstance, in every age. It is preeminently the Book which portrays human life, and its needs. It gives us also the life and person of Jesus, in whom those needs found an adequate answer. We need Christ, need His forgiveness, His strength, His hopefulness, His peace; we need His grace and His saving power. How shall we find Christ to receive these benefits from His hands? We must first know Him as He lived. Christ was a definite figure in history. We must read the Gospels, then. No one can read the Gospels without feeling that Christ grows real. It is a living picture which is portrayed there. Read and re-read the Gospel story, and you will find that Christ steps from its two-thousand-year-old pages into your present life.

TRAVEL PICTURES—SERIES VII.

By Presbyterian Ignotus

THERE are four parts in Switzerland, one more than in "all Gaul." (You remember the Irish school-boy who translated that memorable sentence, "All Gaul is quartered into three halves"?) The largest is German Switzerland, which, again, is divided into Protestant and Roman Catholic; French comes next, chiefly Calvinistic, though with Fribourg and certain other regions Roman Catholic; Italian Switzerland is third; and Les Grisons is fourth, with various dialects spoken there, all forms of late popular Latin, I suppose. Each of these four parts is loveliest, most picturesque, most interesting—when I am in it! Someone asked the other day, "Which do you like best?" and I was unable to say. In other years I have written of Ticino and Graubünden, as well as of Geneva, and Einsiedeln, and Berne. Let me now record some impressions of Vaud.

THERE is a festival today in Vevey, on the upper end of Lake Lemman; a score of bands from all the country-side has been trying for the championship, each with its enthusiastic supporters; and the quays and narrow streets of the old town have been packed with rustic sight-seers, many of them in picturesque peasant dress, chattering French with that curious, not unpleasant singsong which is characteristic of them. A great procession marched round the town, every band playing its own selection contemporaneously with all the others; you can fancy the effect! (There was one merciful ordering, however; not a single saxophone was heard!) And now, tonight, St. Martin's tower, perhaps eight centuries old, shines out against the mountainside outlined in lamps of red and yellow, while all the buildings on the quays are similarly illuminated; boats go up and down the water-front, adorned in like manner, and a display of rather impertinent fireworks rejoices the crowd, which never notices the steadfast stars.

This is "between seasons," so to say; and, in the autumnal chill, with the mountain-tops snow-covered round about, the hotels are nearly empty, the summer visitors fled. At the English Church this morning, however, there was a fair congregation; but it seemed like seventy-five years ago: a priest in a tippet, celebrating at the altar-end, receiving on his knees, and blessing us after the Aaronic fashion, with both hands outspread. He was reverent, and exquisitely clear in articulation, though; and to close one's eyes made all things right.

At the *Trois Couronnes*, various notables are sheltered, and enjoy the magnificent terrace with its view; but here, almost next door, at the *Hotel d'Angleterre*, some of us prefer our own private balconies, with the same prospect of lake and mountains, the same quay with its pollarded trees, along which the fishermen tramp in the early morning, the same glorious sunsets. On the whole, I have never been better cared for in a Swiss inn, and I want to speak a good word for it. One very comfortable feature is that there is no tipping of servants, ten per cent being added to the moderate bill to cover that, and the guest has no bother whatever, while the swift willingness to do all in their power is manifested without any diminution.

FROM BERNE and the Old Catholic Congress I went to Nyon, on the shores of Leman. It is a dear little town, with a fine middle-age castle on the hillside, and a lovely promenade, shaded by chestnut trees, along the front. I wrote of it four years ago. There waited for me on the platform my little Madeleine, ready to escort me four thousand feet higher, by the mountain railway, to St. Cergue, in the Jura.

No dictionary of the saints at my disposal says anything about St. Cergue; but I am clear that he ought to be a particularly delightful personage, to harmonize with the place named in his honor. It is a tiny village of a few hundred inhabitants, set in a sort of dell almost on the summit of the limestone mountains. At the rim of this dell, the land drops

abruptly towards Lake Lemman, beyond which there is a magnificent panorama of the whole Mt. Blanc *massif*, with the Dent du Midi further along to the left. Built on this margin, so to speak, is the *Hotel de l'Observatoire*, quite large, with a sort of faded grandeur about it; and down underneath that the *Hotel Auberson* nestles with the *Hotel de la Poste* and two or three other inns. The *Auberson* is under the same management as the *Observatoire*; and the general custom is to go up to the grander establishment for tea and the view returning to the homely domesticities of the *Auberson* for all other purposes. Winter is the great time for guests in St. Cergue, when tobogganing and other sports invite the athletic; so there were only a few choice guests in early autumn, which made it so much more delightful. Forests close it in all around; the ruins of an old, old castle surmount a ridge not far away; there are winding roads and paths everywhere, the keen mountain air making a sheer delight of walking; and the meadows are gemmed with autumn crocuses like fields of Paradise. In the background towers Mt. Dôl, highest of the naked summits of the Jura.

This region is Calvinist by tradition, tintured by Unitarianism, like some other districts nearer home. But there is a dear little wooden chapel of Ste. Madeleine, served by a venerable French priest, to which I found my way on Sunday, my Madeleine accompanying me. It seemed exactly like one of our own village churches, so clean and simple and reverent. But in the early frosts the air was bitter cold inside as out. No acolyte offering, someone asked me to serve his Reverence. I had a Jesuit of the four vows to serve me once in my own church; but I thought it better to decline.

AS I HAVE SAID, there were only a few guests in St. Cergue; and we were all interested in one another. A French family dined at the next table to mine, where it was impossible to distinguish mother from eleven-year-old daughter by costume, hair-dressing, or features! Remarkable surely. An Anglo-Indian family, with a host of delightful children, overflowed, bringing the breath of the Cotswolds with them. But, singularly, I found most delight in the society of my own friends from Geneva and the heart of University circles. Twelve years ago, bearing an aching heart after a great bereavement, I wandered through Jersey, Normandy, and Brittany; and on Mt. St. Michel (place of supernatural manifestations!) a darling little eight-year-old shyly made friends with me, was duly welcomed and photographed, and adopted me as *mon Américain*. Rosy, blue-eyed, sweet-voiced, with eyes wider apart than I had ever seen in France, I might have guessed by that she was Genevan; but I puzzled vainly until *M. le Professeur*, her father, introduced himself. He is Dean of the Faculty of Theology in the University, under the shadow of Calvin's great and terrible name. From that day to this Madeleine and I have been good friends; indeed, she early adopted me as Uncle. And since Geneva is a long way from Milwaukee, I may venture to say here that no one could possibly have a more winsome niece than Madeleine. We wandered about Monteret, climbed to Les Gogants, explored the wood-roads everywhere. And when the time came to descend from our summit, she saw me off at Nyon, waving a hand from the shore until she was one with the background. Who says that St. Michael forgets his clients, or that St. Raphael does not look after travellers?

MONTREUX TERRITET seem almost banal after St. Cergue, but Mount Pélérin invites ascent, and Glion, Caux, and the Rochers de Naye, reward the climber. Still, there is something to be said just for staying here in Vevey and basking in the sun. I mean to try it, even at the cost of cutting this letter short, this splendid morning in mid-September. When I write again, it will doubtless be among other scenes; but none can be lovelier, I know.



AT THE CONSECRATION OF THE RT. REV. E. M. STIRES, D.D., BISHOP OF LONG ISLAND

The Consecration of Dr. Stires

IN the church of which he had been rector for twenty-five years, St. Thomas' Church, New York City, the Rev. Ernest Milmore Stires, S.T.D., L.H.D., D.C.L., was consecrated, November 24th, a bishop of the Church of God, and third Bishop of Long Island, by the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop and Bishop of Bethlehem, assisted by the Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland, and Presiding Bishop Elect, and the Rt. Rev. William T. Manning, D.D., Bishop of New York. Seven Bishops joined with the consecrating Bishops in the laying on of hands. Some thirty-five prelates of the Church, 430 priests, and an immense congregation were present.

Dr. Stires was attended by the Rev. Milo Hudson Gates, D.D., and the Rev. Alexander G. Cummins, D.D. He was presented by the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, and the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts. The preacher was the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, whose sermon appears in full in another place in this issue of THE LIVING CHURCH. At the celebration of the Holy Eucharist the Presiding Bishop was the celebrant, and was assisted by the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, gospeller, and the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, epistoler. The litany was said by the Rev. C. Rochford Stetson, D.D., rector of Trinity Parish. Only certain of the bishops and members of Dr. Stires' family received the Communion.

Other bishops present at the consecration were the Bishops of Springfield, Washington, Delaware, Southwestern Virginia, Central New York, New Jersey, Pennsylvania, Arizona, Missouri, Harrisburg, West Virginia, Western North Carolina, and North Tokyo, the Bishops Coadjutor of Ohio, Bethlehem, Albany, Western New York, Southern Virginia, Newark, and New Jersey, and the Suffragan Bishops of Central New York, Porto Rico, and New York.

After the consecration, the bishops and clergy were the guests of the wardens and vestrymen of St. Thomas' Parish at a luncheon in the ball room of the Hotel Plaza. Mr. Charles Steele presided, and brief addresses of congratulation were made by the Presiding Bishop, and Bishops Murray, Manning, and Lawrence.

Bishop Stires made a very felicitous reply, briefly thanking every one and pledging himself to do his best. He excused his comparatively brief speech by saying, "I am the baby bishop, and little children should be seen and not heard!" In the evening Bishop and Mrs. Stires were the guests of honor at a dinner given by the men of St. Thomas' Parish.

At a meeting in St. Thomas' Church on the afternoon of Monday, November 23d, eighty of the clergy of the Diocese of New York, special friends of the bishop-elect, presented him with an episcopal ring. Bishop Manning was spokesman for the eighty priests who gathered in the choir of the church to make the presentation. The ring is a circlet of gold set with a large amethyst in the traditional shape, the *vesica piscis*. On the face of the stone, engraved in reverse, are the arms of the Diocese of Long Island, with the initials E. M. S. intertwined beneath.

"It is my great happiness to present you with this Bishop's ring as a symbol of your office and of the happiness that awaits you," said Bishop Manning. "We present it to you as a token of what you have been to this Diocese and as a token of what

you will be to the Diocese of Long Island and as a Bishop of the whole Church."

Dr. Stires replied briefly. "My dear Bishop and my brethren, the memory of this occasion is already engraved on my heart. This ring is a token of your affection and your confidence. It is a symbol of authority and of responsibility."

Dr. Stires asked his brother priests to remember him in their prayers.

The Bible delivered to Dr. Stires was the gift of his wife's mother, and the pectoral cross was the gift of the wardens and vestrymen of the parish. The Rev. Dr. Gustav A. Carstensen, on behalf of the New York Churchman's Association, presented Bishop Stires with a leather portfolio marked with his initials and the arms of his Diocese, filled with stationery.

Among other gifts were a motor car, with an endowment fund, and two sets of episcopal vestments.

Bishop Stires was enthroned in his Cathedral of the Incarnation, Garden City, Long Island, on the First Sunday in Advent, November 29th, at which the Very Rev. O. F. R. Treder, D.D., Dean, officiated. The Bishop preached. In the evening Bishop Stires dedicated the memorial organ at the Church of the Holy Trinity, Brooklyn, and his first confirmation was at St. Matthew's Church, Brooklyn, December 1st.

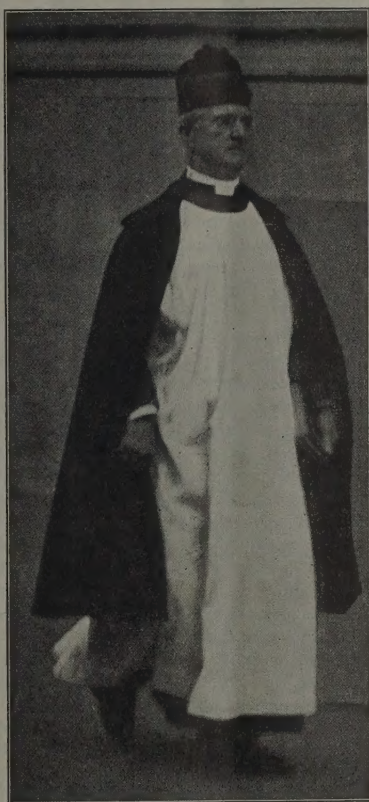
Bishop Stires has asked all the clergymen of the Diocese to meet him at St. Paul's Church, Flatbush, Brooklyn, on Monday, December 7th, at noon.

The Rt. Rev. Ernest Milmore Stires, D.D., L.H.D., D.C.L., Bishop of Long Island, was born in Norfolk, Virginia, May 20, 1866, the son of Van Rensselaer W. and Letitia Milmore Stires. He was graduated at the Episcopal High School of Virginia in 1885, and from the University of Virginia with the degree of Bachelor of Letters, in 1888. For the scholastic year of '88-'89 he was one of the masters in his old school, the Episcopal High School of Virginia, later entering the Virginia Seminary, from which he was graduated in June, 1891. In that month he was ordained deacon by Bishop Whittle and placed in charge of St. John's Church, West Point, Virginia. In June, 1892, he was advanced to the priesthood by Bishop Randolph. In January, 1893, he became

rector of the Church of the Good Shepherd, Augusta, Georgia, but in the following November he took charge of Grace Church, Chicago, while its rector, the Rev. Dr. Clinton Locke, sought restoration of his health in Europe. Dr. Locke returned in 1895 and at once offered his resignation, whereupon the young clergyman was elected to succeed him as rector of the parish. He filled this office until May, 1901, when he was elected rector of St. Thomas' Church, New York City.

In January, 1894, Dr. Stires married Sarah McKinne Hardwick, of Augusta, Georgia. They have four sons, Ernest Van R., now at the Virginia Theological Seminary; Hardwick, who is in business; Arthur McKinne, an architect; and Milmore, a student at Cornell University.

On May 26, 1925, Dr. Stires was elected Bishop Coadjutor of Long Island, accepting his election about two weeks later. On the death of the Bishop of Long Island on October 15, 1925, Dr. Stires became Bishop-elect. At this time he was in attendance upon the General Convention in New Orleans, where he had been elected President of the House of Deputies. Perhaps no newly consecrated bishop in many years has had such hosts of warm friends throughout the Church as Bishop Stires.



DR. STIRES AS BISHOP-ELECT

"All Authority"

Sermon Preached at the Consecration of the Rt. Rev. Ernest M. Stires, D.D.,
to be Bishop of Long Island

By the Rt. Rev. Charles H. Brent, D.D., LL.D.

Bishop of Western New York

"Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." St. Matt. 28: 19-20.

I WISH I could hear these words for the first time. Familiar as they are, they thrill me with their exultant strength whenever I read them anew. They open up new vistas of hope and happiness, of greatness and immortality, of a world exalted, completed, unified, made Christian wholly and irrevocably. They set their own seal upon their authenticity. Under their spell we move out into life with the joyous sting of certainty goading us on, to renewed effort to do the great bidding of winning the nations of the earth to Him.

How hedged in with finality that bidding is! Before the commission comes the charter under which it is issued. He who bids us to the new creative act of making disciples has been given authority over and possession of all things in heaven and on earth.

We are familiar with authority in piecemeal fashion—authority over a nation, an institution, a department. But this is authority over all things seen or unseen. It is the unifying authority for which human life had been waiting. It is final and exercised by Man over man. There is no separation of the religious from the secular in His jurisdiction. It includes in one vast sweep the whole universe—nations and all their contents, the realm of thought ramifying into ten thousand specialisms, the domain of activity running into a myriad vocations, fast slipping time past, present, and future, the tiny sphere of the known and the endless stretches of the unknown from Alpha to Omega, from the beginning to the end.

Jesus Christ here claims an authority which is possession. See Him stand, running through His fingers the countless threads of the ages, disentangling their confusion, overruling their waywardness, weaving them into that web of life which is imaged in "the correlation of organisms, the linkages binding one living creature to another in a vital economy."¹

On a previous occasion does the Master of life quietly claim authority over mankind. It was just before He went to His death. "Jesus said, Father, the hour is come: glorify thy son, that the son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life" (St. John 17: 1-2). Regard the man who, as a figure of history, has come and gone—a speck of humanity floating for a moment in the sea of the ages, an unlettered artisan, in outward appearance a Jew such as you can see in any Ghetto today, calmly claiming authority for time and eternity over all mankind! All flesh is His, mankind in "its weakness and transitoriness," the generations that have been and the generations that are to be—the Roman and the Greek, the Chinese and the American, are His not only by "authority and right," but also by "appropriation and possession," for that is what the term He uses implies.² He declares universal ownership received at the hands of His Father, as the proprietor of an estate or the owner of a business proclaims, as I have often heard them do, his pride of possession.

He is not alone. His intimate friends, to whom He has been talking in terms of understanding solicitude and love, are watching Him as He stops talking to them and with uplifted eyes talks to God. I wonder what they thought of His audacious claim. What would you have thought had you been standing by? What do you think of it now as you hear it repeated nineteen hundred years after? Certainly if it held good then, it

holds good now. What do you think of it, I say, and what meaning do you attach to it as touching your own case?

Jesus chose, so it would appear, an inappropriate, even a foolish moment in which to make His claim on human life. He was on the edge of His lowest moment of popularity and at the apex of dislike and hatred. He was esteemed in about the degree that a criminal caught red-handed is esteemed by the crowd that have caught him. Further than that, He knew it. He was aware that at that very moment the last little remnant of a following was held by a frayed cord about to snap, that one of His close comrades had already bargained for His life, and that the rest would be like a frightened flock of sheep in a moment, scattered hither and you, and He would be left alone. This is the hour in which He announces His universal jurisdiction over mankind, the hour for which He has patiently waited—"I, if I be lifted up from the earth, will draw all men unto myself." The road of loneliness and nakedness was the only road to universal sovereignty.

Having spoken, His voice is stilled in death. He reappears, freshened and strengthened, to reiterate His claim and to enlarge it so that it comprehends not only mankind but every thing visible and invisible, from the cluster of Hercules to the whirling universe of the atom, from the ordered phalanxes of angels and archangels to those splendors which are whispered in the sunset and hidden behind the blue eyes of baby hood.

It is in this claim to universal sovereignty that the great leaders of life find rest and peace, inspiration and confidence. We too, in our day, look to Christ "who is over all. God blessed forever. Amen" (Rom. 9: 5). "For of him, and through him, and unto him are all things. To him be glory forever. Amen" (Rom. 11: 36). St. Paul uses these words, not in intellectual ecstasy, but with the sober realization of a final trained, philosophic mind. Human life needs certainty for its final guide, and here, and only here, we have it. Jesus Christ is what He claims to be, the final authority in life and in death; and His authority is universal, over things seen and unseen, in science and religion, in business and politics. His claim is royal in that it is real.

But His jurisdiction is disputed and divided in our day. It is relegated to a little sphere called "spiritual."

IT is the first duty of modern Christian leadership to renew Christ's claim of authority over all things. It is a difficult task. "If seeking the Truth seems easy, we may be sure we have lost our way."³ But it is also a joyous task.

In pre-Christian times there existed the unity of simplicity. Religious men thought and lived in terms of the whole:

"The heavens declare the glory of God;
And the firmament sheweth his handiwork.
Day unto day uttereth speech
And night unto night sheweth knowledge.
There is no speech nor language;
Their voice cannot be heard.
Their line is gone out through all the earth,
And their words to the end of the world." (Ps. 19: 1-4).

"When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
Or one of earth's race that thou shouldst befriend him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou madest him to have dominion over the works of thy hands;
Thou hast put all things in subjection under his feet." (Ps. 8: 3-6).

I quote two conspicuous passages to illustrate the attitude of the ancient religious mind to the seen world. The Psalter is crammed full of the universe, the totality of things, on the broad canvas of which the Psalmists paint in their own rela-

¹ Thomson's *Concerning Evolution*, page 101.

² Bernard's *Central Teaching of Jesus Christ*, page 343.

³ Thomson's *Concerning Evolution*, page 196.

tionship to God. In those agricultural, pastoral days, when men lived in the open they lived in a whole world.

"In seeking to recapture something of the old religious wonder, we should not attach too much importance to the size of the canvas. But it is very impressive. Before Galileo the stellar universe consisted of less than five thousand visible stars; the telescope raised the number to hundreds of thousands; the photographic plate to hundreds of millions. And besides these there are the thousands of dark stars!"⁴ The trouble is in the specialisms of science. Our day is analytic. Science remains, as Gilbert White defined it, "the extension of common knowledge"⁵ but its various departments which have been pursued independently are only now being drawn together again into a unity of variety. Institutes are being established for welding together the findings of the various branches of science. The human mind is capable of receiving the whole truth, but it is small in its greatness. Its common fault is generalization from insufficient data—from a single branch of study with inadequate reference to other branches; and so we get "biologisms" and other "materialisms."⁶ A man may be tripped to a fall and be cooped up in materialistic darkness by resting in the findings of a single science. This can easily become the fate of a modern student unless he is taught from early childhood to live and think in the whole world, with the recognition that Jesus Christ is in supreme authority over all.

I recognize that I am reasoning from the opposite pole to my friend Harry Emerson Fosdick, in November *Harper's*. He speaks for those who "strain after a cosmic theory, a belief in God as an hypothesis to explain the universe, and often they have a desperate time getting it." Then he recommends a creed beginning with "I believe in Man," on the score that Christ "could have gone on through a long and peaceful lifetime saying what He pleased about God, but He was hated and crucified because of His attitude toward man." Precisely so. But was not His mind toward man the logical conclusion of His mind toward God, whom He invariably calls "Father"? He is making theology practical. If God is Father, then men are brethren. He clung tenaciously to God as His Father and the Father of the human family, and thus was able to deal with man as brother—and only so. There is more peril than help in any other approach. The main effort of Jesus Christ was to secure from men belief in Him, the Son of Man, as the Son of God, that all men might accept God as Father and man as brother. It is this which lifts up the whole human race to an unwonted height.

AGAIN, it is the part of a Christian leader today to accept his position and to teach and preach as one commissioned by and for the whole Church—"a Priest in the Church of God," "a Bishop in the Church of God." He cannot be anything less or look upon himself as anything else. The seat of sectarianism and of catholicity is within the soul. It is neither boastful nor presumptuous for one to insist on the broadest possible relationship with the whole Church of God. No thoughtful man today can consciously submit to ordination or consecration to life and service that is not as wide as human contacts permit. Who would be satisfied with being a bishop in a Church which contains a couple of million members, or less than two per cent of the total population of the United States—this and nothing more? A true man wishes to lend himself to the largest possible ends at least to reach his own nation, which is but a fragment of his whole duty, by his service. I admire the quiet assumption by which the Pope proclaims himself to be the "servant of the servants of men," and considers the moral and spiritual well-being of the race as being in his keeping. I would emulate it and spur others on to emulate it in the spirit of love. "Whosoever would become great among you, shall be your servant: and whosoever would be first among you, shall be bondservant of all" (St. Mark 10:43-44). What difference does it make if there are those who do not wish your service. They cannot help it if, contrary to their wishes, you watch for and seize opportunities to serve. Let your heart beat with theirs. They cannot prevent that. We must act as if there was unity, and unity will come in the doing. We must relate our Christianity to that of others by whatever means will best bring about an understanding and a fellowship, with-

out ignoring or injuring the special gift we enjoy and which it is our business to make available for the whole fellowship. Our light is a light to be set on a candlestick that it may light the whole house. It is not to be kept safe under a cover where it will be protected from the wind. It must be put within the gaze of all men. The more catholic a Church claims to be, the more should it be found in the thick of things, playing its catholicity on those who do not have it. Aloofness and service are not friends. Catholicity is fearless, never afraid of being snuffed out by contacts with those who are less catholic. Indeed catholicity, like freedom, lives and retains its power by living perilously. Never is anything or anyone so safe as when trying to seize an opportunity which leads into danger. The man and the Church who practice catholicity will do more to bring about understanding and coöperation between the Churches than any one else, as well as learn the meaning of the glorious liberty of the children of God.

WHILE the aim and function of the Church is to win the individual to discipleship, it cannot stop at that. The Christian leader must somehow find his way to the rim of the world and take his stand upon it, looking out over the whole of mankind, and translating all his loyalties into terms of loyalty to mankind for whom Christ died. It is his part to bring the corporate conscience of the Church to play on the corporate manifestations of the life of the day. There are those who would question the authority of Christ over politics, national and international, industry, and economics. As statesmen, captains of industry, and economists, they challenge the competence of the Church to enter their sphere. The blame rests with the Churchman chiefly. They have weakly surrendered or weakened the jurisdiction over life which our Lord has committed to His Church. "The moralists and the theologians have conceived the ideal Christian life as lived not exactly *in vacuo* but certainly not amid the concrete relationship of social life; whilst the economists and politicians have long been schooled to think that their problems were exclusively technical." We seek for reconciliation and coöperation here as in the case of religion and science. The duty of the Church is not to interfere with the proper function of the state, of science, or economics, but to claim final jurisdiction over the moral and spiritual implications in their operation. It is the common business of the Church to enlist in the service of the Kingdom of God on earth technical and expert knowledge of every sort. If it does not, there will be—indeed there already is—the devil to pay. Science without a soul is a menace. So is the state. So is industry. So is society. St. John says that any organization or phase of life apart from God "lieth in the evil one." We should aim "at the focussing of all that is best in Christian thinking about the present social life of the world—its merits and defects, its tendencies upward or downward, the opportunities it affords Christian witness and service, and the possibilities of shaping it along better lines."⁷

If this is true, then it can never be sufficient for the bishop of a Diocese to be content with having jurisdiction over a group of parishes considered as religious clubs without reference to the community of which they are a part. The Diocese of Long Island is a redeemed waste cast up by the sea, made beautiful as a resting place and a playground for rich and for poor. The city of Brooklyn is a marsh land framed into a populous borough of the largest city in the world. It is waiting to be given a soul—its races reconciled, its divisions healed, its materialism cured, its economics Christianized, its politics purified, its mission discovered. What an undertaking for a spiritual leader! To study and to know his city and then to lay his plans, as Theodore of Tarsus laid his plans when he went to England, with such success as to leave his unifying impress there for all time. This should not be considered chimerical or unduly ambitious, for is not the disciple sent out to recreate nations and teach them to observe all things commanded by Christ? The religious leader who swings free in the uplands of daring will find joy and inspiration in the contemplation of such a vocation. Of course a united Church alone can adequately handle these great matters effectively, but he who gathers into his soul the principles of unity can go a long way.

The unity of Christendom is no longer a beautiful dream.

⁴ Thomson's *Concerning Evolution*, page 13.

⁵ "Common knowledge, which becomes in its developed form scientific knowledge." Hobson's *Domain of Natural Science*, page 461.

⁶ Thomson's *Concerning Evolution*, page 224 ff.

⁷ The Rev. Malcolm Spencer, in the *Review of the Churches*.

⁸ *Ibid.*

It is a pressing necessity for the rousing of that passion for Christ which will be the most flaming thing in the world, that certainty of voice and touch which will quell honest doubt and perplexity, that fund of wisdom which will open up spiritual vistas such as now we only yearn for. Nationalism began to eat into the body of Christendom four hundred years ago, and has continued to work until Christianity has been nationalized instead of the nations being Christianized. The law of the state has become to the average citizen the embodiment of God's moral requirements. In some countries the Church is little better than a vassal of the state, instead of its converting power. Until the Churches unite, we shall have to move as men grievously wounded—haltingly, lamely, without a supernatural and final guide in the moral and spiritual movements of the time. We shall be unable to invite the nations to walk in the light of the Kingdom of God and in this way bring their glory and honor, together with that of their rulers, into it.

All these things, my brother, are your heritage, as you move up into the episcopate and are made a Bishop in the Church of God. You might well be afraid to face them were it not for the double hedge, before and behind, with which Christ protects you—with the assurance of His final authority on which the Christian commission is based, and then with the aided assurance that you will not have to do these things alone but that His presence and constant aid are yours always—"Io! I am with you always even unto the end of the world."

You are entering your new office at the dawn of a new day. How great are the changes since your great predecessor, Bishop Littlejohn, was consecrated fifty-six years ago! Population, conditions of life, outlook into the future, have all changed. You are taking over your work from a hand but lately stilled in death. I shared in the consecration of Bishop Burgess less than a month after I was made Bishop of the Philippines. It was a joy to him that the choice should have fallen upon you to be his successor, and we mourn that he should not have lived to welcome you into office.

You have had the happy experience of twenty-five years in the parish of which my first rector, Dr. John Wesley Brown, was your immediate predecessor. It was you who welcomed me in the pulpit of St. Thomas' two days after my consecration in 1901. I have followed your course with interest and effection. Today I wear on my breast the crucifix which you brought me in France during the terrible days of the war. And now, at your request, I preach the sermon at this your consecration. Our lives have touched and crossed and become entangled in affection and common interests.

Your preparation for episcopal ministrations in Long Island has been rich and full. You cannot help being popular. You have a loving heart; and as long as it beats, it will draw men to you. Launch out the great love of which you are capable, in the direction of the unloved and alienated. Accept your full commission as a Bishop in the Church of God, and live up to all its implications.

The way of the fearless leader is lonely. Do not be afraid of being misunderstood. There is an austere joy in being alone with the truth. Those who look far enough ahead with prophetic soul must live in advance of their day. Under the surface of the discipline of loneliness, there is a freedom and a vibrant joy beside which all minor rewards are as nothing. There is a life which seems to be sufficient and satisfactory. The temptation is to rest in it. Do not. Reach up to the higher which reveals itself only as we enter it. I have refrained from dwelling upon the obvious duties of a Bishop in that the ordinal stresses them. You are chief pastor and must shepherd your clergy; you are chief host and must welcome the least and the lowest to your table; you must "hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost." I have tried to exalt the office which makes you the chief disciple among many fellow disciples; the nations are your care and all the groupings into which human life shapes itself. It is on the background of the larger you can best do the personal service to which God has called you in the Church.

SOME PARISHES and guilds that collect clothing and other things for sale or distribution furnish canvas bags to their contributors who like a convenient place to stow things away until an accumulation is sent off. And the bag helps to keep the needs of the guild in mind.

THE WUSIH CLINIC

THOSE who have been interested in the recent appeal for help in keeping open the free clinic maintained by St. Andrew's Hospital, Wusih, China, will enjoy reading the following letter from Dr. Claude Lee, the head of the hospital, now in his twentieth year in China. The Department of Missions has received enough money to carry the clinic for a year. Dr. Lee writes, in part:

"Our free clinic continues to function and flourish, not affected by recent disturbances. It is open every Wednesday afternoon. Since 1921 there have been over 40,000 visits to it. Of course it is difficult to keep well-to-do people from taking advantage of it, but we manage by charging a fee for medicine to well-dressed people.

"Two of the commonest and most disagreeable diseases we have to treat for these poor people are itch and ringworm. As is doubtless well known, the treatment for itch with sulphur ointment is effective. We give out dozens of jars of this ointment every week, and always tell the patient to boil his clothes and take a bath before applying the ointment. With this treatment I think we have given more genuine relief from suffering than from any one thing we do.

"There are many cases of ringworm covering the entire body. Among rickshaw coolies, workmen, and beggars this is very common. Again the garments must be boiled if treatment is to be effective. Itch is caused by a small animal parasite which burrows into the skin. Ringworm is caused by a vegetable parasite which grows in the superficial layer of the skin. For the latter, we keep bowls of tincture of iodine in a small room in the Out-Patient Department. In each bowl is a small brush; usually a Chinese pen. The patients paint accessible parts themselves or have a friend or relative paint inaccessible places.

"Surgical cases, eye diseases, and various internal diseases are weeded out and given special attention by trained nurses. Many very sick people, absolutely poverty-stricken, are taken into the hospital from this clinic. There is one old woman who comes regularly every day now, a widow, whose only son died of cholera some years ago. She has a cancer of the stomach and suffers intense pain. With this the only thing to be done is to relieve pain, which is what God made morphine for. This expensive drug we dole out to this old woman in small quantities. Soon she will not be able to come to us herself, though she lives very near, and I have arranged to let her daughter have a little for her then.

"Malaria disables many people every year and is more common among the poor people. If the severer forms are not completely killed out of a man's blood, sooner or later he gets Bright's disease. We have given away as much as Mex. \$25 worth of quinine in a single Wednesday afternoon. In 1921 the gentry of Wusih subscribed Mex. \$1,800 to open and maintain this clinic, but since then have given nothing. This money lasted us nearly two years, with what we could give from general hospital funds.

"Of course the free clinic does not cover all our charity work. There is never a time there are not patients in the hospital not paying one cent for food, medicine, nursing, and the service of the doctors.

"A case in point is that of a soldier who was wounded last January when there was fighting here. This man's general lost and ran away to Japan with his pockets well lined. The soldier, who had part of his lower jaw shot away, had to be fed through a tube for two or three months until his wound had healed. Then we made a new lower lip for him, got a dentist in town to make a plate to hold artificial teeth, and early last month we sent him out fat and well. The dentist, by the way, is one of our Christians, and he refused to take a cent for his work. We have not been paid for the patient's stay and treatment.

"At the time of the fighting last winter we took in about 200 wounded soldiers, for whose care we have so far received nothing.

"I am telling you of things exactly as they are. You must not think that we shall have to close our doors or stop doing charity work for lack of money, but there is need for help, for we cannot improve our service without it, and if we do not improve, we shall go back. . . .

"May I tell you one more thing before I close this very long letter? We are *still* using a Chinese building to house one-fourth of our in-patients. This building has been in use by me personally for a residence and later as part of the hospital for nearly twenty years. You know I am in my twentieth year in Wusih now. Do you think there is any possibility of our ever getting \$15,000, so that we can have clean, light wards for all the patients?

"It is with sincere pleasure that we, out here, learn that people at home are interested in St. Andrew's Free Clinic."

WE DO NOT NEED more national development, we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.—*Calvin Coolidge.*

Bishop Atwood's Work in Arizona

By the Rev. Bertrand R. Cocks

YEARS ago there was a saying that people migrated to Arizona for one of three reasons, namely, "busted health," "busted wealth," or "busted reputation." No doubt this was true of many who went to Arizona forty years ago. There was a time when it was not diplomatic, to say the least, to pry into a man's past. It was far better to take a man just as you found him, name, reputation, and position. The important question in the West was, "What can you do?"

Many have gone to Arizona in search of wealth and have not been disappointed, for it is the land of opportunity. Cattle, copper, and cotton are the three major industries, but the fertile valleys also yield big returns through diversified farming. In the mountains are vast forests of pine, and the lumber industry is no small business.

But the number who go to Arizona in search of health is growing by leaps and bounds, for the climate of this part of our country is unsurpassed. It is the Mecca for those who are ill with tuberculosis. But climate alone will not cure those affected with this dread disease. The three requisites are *rest*, *fresh air*, and an *abundance of nourishing food*. There is no monopoly on fresh air in Arizona, and it is absolutely free, but the other two essentials, rest and nourishing food, cost money.

Tuberculosis is a democratic disease; but the fact remains that the majority of those afflicted are young men and women of very limited means. The problem that confronts many of the towns in Arizona is how to care for the thousands that come in search of health, but who have limited means. Hundreds come who land at their destination penniless. They have been told to go out West and get on a ranch, and do light work. They expect to be able to do this in a week or two at the most, and think that in the meantime, somehow or other, they will get along. It does not take long to shatter their high hopes, and for them to learn the facts, which they ought to have been told before they set out.

But the problem of caring for at least some of these has not been neglected. In October, the Rt. Rev. Julius W. Atwood, D.D., Bishop of Arizona, handed in his resignation after twenty years' labor in the missionary district. There are many monuments which tell of his untiring, self-sacrificing endeavors, but there is one outstanding monument which is peculiarly and definitely his—the hospitals in Arizona for the treatment of tuberculosis. There are three of them: St. Luke's Home at Phoenix, St. Luke's-in-the-Desert at Tucson, and St. Luke's-in-the-Mountains at Prescott.

Bishop Atwood came to Arizona for the first time in 1904 on account of the illness of his wife. In 1906 he accepted the call to become rector of Trinity Church, Phoenix, and shortly after, Bishop Kendrick appointed him Archdeacon.

Naturally his sympathies were aroused by the great need of those who came to Phoenix to regain their health. There was no sanitarium where the sick could receive attention and care. It is true that there were many camps for the sick, but intelligent direction and care were lacking, and, too, the poor had no chance.

Always a man of action, the Bishop took immediate steps to ameliorate existing conditions. In the fall of 1907—eighteen years ago—St. Luke's Home, Phoenix, was established. It consisted of a simple administration building and a dozen hand-tent houses. One of the doctors of the city, who was a devoted member of Trinity Parish, made daily visits and provided the best medical attention. The great problem was how to care for large numbers who begged for admission. The total capital amounted to barely \$6,000, and almost \$5,000 of this amount had to be expended for land and equipment. But somehow or other, by dint of sacrifice and hard work, it was able to get through the first season. During the summer of 1908 the Bishop went East preaching the Gospel of Arizona and raising funds for expansion and maintenance of his new subject. As means permitted, additional bungalows were erected. In 1910 a hospital building to care for bed patients was built at a

cost of \$7,500. At the dedication of this building in 1911, the late Theodore Roosevelt made the principal address. In 1918 hundreds of men who had been discharged from the Army, ill with tuberculosis, drifted to Arizona. They were without funds or friends.

St. Luke's Home opened its door to many and was instrumental in obtaining compensation and hospitalization for practically every one. In order to care for them, expansion was necessary. A bungalow was planned which would accommodate six patients with a maximum of comfort. Four of these were built at a cost of \$10,000 through the generosity of friends. A recreation building was erected and is now fully equipped with moving picture machine, piano, radio, victrola, pool tables, etc. There is also a library of over 1,000 volumes. Recently an administration and medical building was erected at a cost of \$10,000. The medical department is fully equipped including X-ray apparatus.

The medical side of the work has kept pace with the other development. The medical director, a specialist in tuberculosis, resides at the home and gives his full time to the work. In addition there is a large consulting staff of the best physicians in the state. Coöperating with the Sanitarium is the Pathological Laboratory of Phoenix, probably the most complete in the Southwest. At the head of this laboratory is Dr. W. W. Walkers, a man of national reputation.

Buildings and equipment are essential, but persons are much more important than things. St. Luke's Hospital while directly under the auspices of the Church, is open to people of any creed, or of no creed at all. It is for persons of limited means and admits both men and women. Eighteen dollars a week is the regulation charge, but this is often reduced to meet the financial conditions of the patient. In fact one third of our patients are free and about one third are cared for at less than the regulation rate. No one pays the actual cost of maintenance, which is about twenty-one dollars a week. Patients are not admitted on a financial but on a physical basis.

The aim is to put them back into the world to lead useful lives. It is not a home for incurables; it is a school to train people how to live after the disease has become quiescent, for tuberculosis, if taken in time, can be cured.

In 1917 Bishop Atwood turned his attention to the problem at Tucson and began St. Luke's-in-the-Desert. This institution operates for men only and a charge of twelve dollars a week is made. This is about two thirds of the actual cost of maintenance. There are accommodations for about thirty-five patients.

The Bishop faced another serious problem. The summers in Phoenix and Tucson are intensely hot and prolonged. While some patients are benefited by the heat, the vast majority who come to Arizona are adversely affected and have to leave during the summers. To meet this condition, St. Luke's-in-the-Mountains was built at Prescott at a cost of \$40,000. Prescott is 135 miles north of Phoenix and has an altitude of 5,300 feet. The sanatorium is beautifully located, among the rocks and trees, has a capacity of fifty patients, and is operated from June to October. During these months the hospitals at Phoenix and Tucson are closed and the staff and patients moved to the mountains. This plan is most unique in the history of the treatment of tuberculosis, and the results have been more than gratifying. Rapid improvement is made in a majority of the cases and all enjoy the change of scene and climate.

As has been noted, the Bishop began his work with a capital of less than \$6,000. Today the total assets of the hospitals for the treatment of tuberculosis, including buildings, equipment, and endowments, amount to over \$300,000. This does not include the hospital mission of the Good Shepherd at Fort Depaull, which ministers to the Navajo Indians, and which was founded over thirty years ago. This work has been extended and enlarged during his administration. All this he has done in addition to his arduous duties as a missionary bishop.

The assets of the missionary district of Arizona have increased from less than \$100,000 in 1911, when he was consecrated, until today they are about \$980,000.

These hospitals will be an enduring monument to his untiring energy and self-sacrificing labors in this missionary field. They are a practical demonstration of Christianity, and entitle him to be called the leading citizen of Arizona; for the love and affection of thousands are his.

CENTENNIAL OF AMERICAN TRACT SOCIETY

BY THE REV. HENRY MOTTET, D.D., RECTOR OF THE CHURCH OF THE HOLY COMMUNION, NEW YORK

THOSE of us who today mistrust the principle of interdenominationalism may be surprised to learn that as long ago as 1825 a well-known society founded on this principle was successfully organized, and is still a well-recognized agent in evangelical Christian work. To many members of the Episcopal Church it is sincerely gratifying to learn that a clergyman of our Church was instrumental in founding such a society, that Episcopalians have always been represented on the Board, and that now, as it embarks on a second century of life with a special appeal to the public for funds, a layman of the Episcopal Church is chairman of the Campaign Committee.

The American Tract Society, which has offices in the very heart of the city of New York, at 7 West 45th Street, is one hundred years old this year. Founded when the greater part of America was a vast territory dotted with isolated settlements, the American Tract Society undertook to cover the country and reach thousands of scattered souls with printed Christian truth in the form of tracts and volumes of religious import. English tracts by the thousand and colporters to distribute them were the means of evangelization adopted by the society, and to some extent and where it is still needed, this work continues.

But the most urgent present problem in evangelization is to make truly Christian, as well as truly American, numberless thousands of people from foreign lands who make America their home. In addressing itself in large measure to this problem, the American Tract Society reveals its invaluable attribute, the ability to change the emphasis of its work to meet a changing need.

In order to solve this immeasurably great problem, the American Tract Society first establishes contact by distributing books of religious inspiration and books on Americanization among incoming foreigners at Ellis Island. Second, it prints and distributes in the great foreign centers in America, tracts and Americanization literature in twenty-eight different languages and hymnals in ten languages. Third, it distributes among foreign people everywhere to the limit of its ability, Christian literature carefully prepared to win men back to Christ.

Through its faithful agent, the Rev. John A. Birseneek, the American Tract Society distributes among the immigrants books and tracts to the number of 25,000 a month, performing a service which Commissioner Curran characterizes as "one of the most helpful things that is done here." Mr. Birseneek is also in charge of the library at Ellis Island where books of all kinds and in many languages are given out to an eagerly waiting group of people who are necessarily detained there for a short or long period of time.

Through its colporteur, the Rev. Fred Fredrickson, the American Tract Society distributes Christian literature among the seamen in New York harbor. His small electric launch, the *Glad Tidings*, is hailed with a warm welcome as she comes alongside great ocean steamers, and the seaman's missionary is at once invited to come aboard. Mr. Fredrickson tells countless stories of faith restored in these men whose lives are led far from church and pastor.

In the difficult matter of assimilating these incoming foreigners as Christian Americans, the quiet, effective work of the printed word plays no small part. One has only to examine the shelves of the American Tract Society to learn how this problem is attacked. Thousands of foreign tracts in more than forty languages pile the shelves in impressive bulk, ready to be tied up in bundles and shipped to foreign quarters in many

cities and to great territories in America where the people of one particular nationality have settled.

When one considers that one-third of the population of America speaks about fifty different languages, it is apparent that publications in foreign languages of the right sort of reading matter and generous distribution of it constitute an important factor in moulding the stable and loyal opinion of a great Christian people.

The American Tract Society celebrates its centennial this year. Its history is one of outstanding achievement. In 178 languages and dialects it has spread the message of Christ's redemption of the world. Tracts, books, and periodicals to the number of 815,699,200 it has printed, or more than seven pieces of Christian literature for every man, woman, and child in the United States.

Episcopalians have always been intimately associated with the American Tract Society, and the connection which began with the Rev. James Milnor, D.D., rector of St. George's Church, as first chairman of the executive committee of the American Tract Society, and with the Rt. Rev. Charles P. McIlvaine, D.D., Bishop of Ohio, as fourth president of the Society, continues in the presence today as honorary vice-president of the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, and of the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia. In connection with its centennial celebration, the American Tract Society is initiating a campaign to raise \$200,000 in order that its work may expand to meet a growing need. And the fact that the chairman of the Campaign committee is J. Frederick Talcott, a prominent layman of St. Bartholomew's Church, New York, is of interest to all Episcopalians.

We have long known the American Tract Society as a publishing house for books which have taken hold of the spiritual imagination of thousands, a distributor of tracts which have won many souls to Christ, a pioneer in Christian work among foreign people in this country. And today the emphasis is increasingly in that direction. It is the American Tract Society of a broad Christian Americanization program with which we must become acquainted today, as the grand old society, which is of the very fibre of religious life in this country, embarks on its second century of abundant life.

CHRISTIANITY THE FULFILLMENT OF LESSER RELIGIONS

IN a letter to the *Memphis Commercial Appeal*, Bishop Gailor makes the following comments on the controversy between Judge Raulston and Clarence Darrow:

"I take no interest whatever in the mutual mud-slinging of Judge Raulston and Mr. Clarence Darrow. That controversy is based on the ignorance or ignorance (as Dr. George R. James calls it) of facts by both parties.

"But as president of the Missionary Department of the Episcopal Church I do resent and repudiate the statement by Mr. Darrow through the Associated Press of the country that we Christians send missionaries to undermine other religions.

"We do no such thing.

"Christ said (St. Matt. 5:17) that He came not to destroy the Jewish Law and the religion of the Jewish prophets, but to fulfill. So we send our missionaries to non-Christian countries to fulfil and complete the religion they already have.

"We send them to India, for example, to proclaim to that people the Good News (the Gospel) that the 'Purusha' of the Veda, the 'Mesiah' of the prophets, the 'Heavenly Man' of the Kabbala, the 'Logos' of Philo, the 'Word that was God' of St. John, are all one and the same glorious Being, 'Promised before times eternal and now manifested.' That, as all streams and rivers, small and great, clear and turbid, flow into the sea; so all religions, however distinct their forms, and phrases, and usages, and conceptions, lead to the 'illimitable ocean of the love of God,' and culminate in the revelation of Jesus Christ, who is the brightness of the Father's glory and the express image of His Person, the one beautiful, enduring personality, 'Whom to know is life eternal.'

"Thus to complete and illumine is not to undermine but to help. It is because we recognize the truth in other religions that we want to encourage them to go on to what we believe is their legitimate consummation and fulfillment.

"The love of Christ constraineth us."

"THOMAS F. GAILOR."

IN THE LIGHT of eternity we shall see that what we desired would have been fatal to us, and that what we would have avoided was essential to our well-being.—*Fénelon*.

LITERARY

ANTHOLOGIES

YULE FIRE. By Marguerite Wilkinson. New York: The Macmillan Co. \$2.50.

Mrs. Wilkinson, a favorite among THE LIVING CHURCH poets, shows, in this book, that she is possessed of great ability as a constructive critic of poetry, along with her gift of producing poems of great merit. In *Yule Fire* she has given us an anthology of Christmas verse that is most grateful to the reader.

The book takes its title from an introductory essay by Mrs. Wilkinson that in itself is remarkable for its firmness of faith and beauty, and delicacy of expression. And the poems in the anthology are chosen poet-wise: not what she thought people would demand or even expect in such a collection, but those that she was impelled to include by her sense of beauty and of artistic fitness. Her book is a work of art and is to be regarded as such. The consequence is that she has done exactly right, and we are able to receive it from her with joy and thankfulness. One should call attention, too, to the decorations by George M. Richards, that are fully in harmony with the letter press.

And, if there be any who enjoy and appreciate such things, it occurs to the writer that for them this book will make a most acceptable Christmas present.

H. W. T.

MODERN RELIGIOUS VERSE AND PROSE: An Anthology. By Fred Merrifield. New York: Charles Scribner's Sons. \$3.50.

There is a difference, it would appear, between the ancient poetry of worship,

"Tantum ergo Sacramentum
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum
Sensuum defectui."

and modern religious verse, as in the following lines from this book:

"My church has no creed to bar
A single brother man,
But says, 'Come thou and worship,'
To every one who can."

There was once a feeling that God was objectively real, with whom the worshippers sought to establish a communion of persons. Now-a-days there are those who regard religion as solely subjective, and who look to "noble thoughts" for religious inspiration.

A number of anthologies have been published lately for the purpose, it would almost seem, that subjectivists might use them as source books. *Modern Religious Verse and Prose* is now added to this collection, and differs from the others by combining prose and poetical extracts, and by including a number of interpretative notes—a commentary on the scriptures, as it were.

In its field the book is well done, showing a discriminating judgment and providing many high and inspiring thoughts, and it can well aid the soul that is endeavoring to project itself to God.

A BOOK OF LULLABIES. By Elva S. Smith. Boston: Lothrop, Lee & Shepard Co. \$2.50.

This beautiful book is a complete anthology of all the lullabies of our own and past centuries. There are Scotch folk songs and quaint old English carols besides the more modern favorites. There are selections from William B. Yeats, Alfred Noyes, and many others of a past generation. The lullabies are grouped under appropriate headings and illustrated from prints of famous paintings. It is a book that mothers of little children will welcome.

WHAT JESUS SAID. By a Layman (Col. C. W. Larned, U. S. A.). Twelfth Edition. New York: Fleming H. Revell Co. \$1.75.

Little more is needed than to call attention to this reissue of a remarkable book with its apologia, a very valuable human doctrine, and its topical arrangement of the words of Christ. This latter, while rather uncritically done, may, however, be of value to the student of the *dicta* of our Lord.

POETRY

SONGS OF THE ROYAL WAY. By Richard Arnold Greene. Boston: The Stratford Company. Price \$1.50.

These songs of God—especially of God the Son and the leading events of His earthly life as remembered in the Church Year—express the faith, hope, and aspiration of a sincere believer. The New Body, with its theme of "our friends taken home to God," and the promises to the faithful for the time when "death is left behind," is of high cheer. Jerusalem the Blest, the climax of the collection, treats the same theme more fully and jubilantly and with much of the exulting swing of Bernard of Clairvaux's Jerusalem on which, in poetical form, it is modelled.

"Jerusalem awaiting
The souls who love the Lord!
.....
"Jerusalem, the fair land,
The King of glory's seat!
Jerusalem, the rare land,
The pilgrims' rest complete!

"In thee, His servants serving
Their King with perfect heart,
Shall, from His word unswerving,
Hold in His joy a part."

S. A. R.

SANDS ON THE SHORE. By Susanne Alice Ranlett. Milwaukee: Morehouse Publishing Co. 75 cents.

This volume contains poems of an exceedingly high order, some of which originally appeared in THE LIVING CHURCH, others in other periodicals of high standing. They cover a myriad of subjects, some devotional, others secular. The book is handsomely printed on fine paper with rough edges and is very delicately bound. It would make a most attractive Christmas gift book.

LITTLE LILTING LINES. By Carrie Thomas. Boston: Christopher Publishing House. \$1.50.

These "little lines" quite simply and cheerfully touch on various simple events and experiences of simple daily life, and include such themes as The Rag Bag, The Old Rocker, and Reducing. The writer and her friends will take pleasure in the home reminiscences of the "little lines."

MISCELLANEOUS

CROWELL'S HANDBOOK FOR READERS AND WRITERS. Edited by Henrietta Gerwig. New York: Thomas Y. Crowell Co. \$3.50 net.

The editor has accumulated in this volume a great mass of miscellaneous information, to which allusions exist in literature, and presents it under an alphabetical arrangement. It owes much, she says, to Brewer's *Dictionary of Phrase and Fable*, and to similar works, and, inasmuch as it has been brought down to date, it should prove of value to those who can make use of such works. It includes the solution of much that may be obscure, as well as much that is of interest.

THE QUICKENING WORD. By Margaret E. Reed. Boston: The Christopher Publishing House. \$2.

Following the style of the books that offer a quotation for each day of the year, this book aims, by quoting from all classes of writers, at showing the Universality of Truth, "regardless of creeds and dogmas." It begins with the first day of spring, March 22d, and each day's quotations, which include prose and verse, are headed by a passage from Holy Scripture. There is, of course, food for thought in the book and, if it be wisely used, it may prove of value.

THE CHILDREN'S BIBLE. Popular Edition. By Henry A. Sherman and Charles Foster Kent. New York: Charles Scribner's Sons. \$1.75.

This interesting and well chosen collection of Bible stories, that has already in the former editions proved its interest to children, is now issued in a popular edition at a price that is within the means of all. There are a number of illustrations, from modern masters, in this edition.

Church Kalendar



DECEMBER

"SPEAK, ACT, WORK, quietly, as though you were praying."—*Fenelon*.

6. Second Sunday in Advent.
13. Third Sunday in Advent.
- 16, 18, 19, Ember Days.
20. Fourth Sunday in Advent.
21. Monday, St. Thomas.
25. Friday, Christmas Day.
26. Saturday, St. Stephen.
27. First Sunday after Christmas. St. John Evangelist.
28. Monday, Holy Innocents.
31. Thursday.

CALENDAR OF COMING EVENTS

December 16. Special Convention of the Diocese of New Hampshire, for the election of a Bishop.

December 30. Consecration of the Rev. Middleton S. Barnwell, D.D., to be Bishop of Idaho, at the Church of the Advent, Birmingham, Ala.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF THIRD SUNDAY IN ADVENT
Christ Church, New Haven, Conn.
St. James' Church, Skaneateles, N. Y.
Grace Church, White Plains, N. Y.

APPOINTMENTS ACCEPTED

ALLEN, Rev. WILLIAM B., of the Church of the Redeemer, Brookhaven, Miss.; to be rector of Christ Church, Holly Springs, Miss.

DAY, Rev. WILLIAM FRIEND, of St. John's Church, Emigrant, Mont.; to be rector of St. James' Parish, Bozeman, Mont.

GATLEY, Rev. HENRY STEVENS, rector of the Church of the Holy Spirit, Missoula, Mont.; to be rector of All Saints' Church, Appleton, Wis.

HALLECK, Rev. E. W., rector of Grace Church, Waycross, Ga.; to be rector of St. John's Church, Wilmington, N. C.

HENGEN, Rev. WILLIAM CHARLES, rector of Trinity Church, Ottumwa, Iowa; to be dean of the Cathedral of Our Merciful Saviour, Fairbault, Minn.

HOLMES, Rev. ROBERT; to be *locum tenens* at Trinity Church, Highland Park, Ill.

MATTHEWS, Rev. GORDON, assistant at St. Bartholomew's Church, New York, N. Y.; to be rector of the Church of SS. Philip and James, Detroit, Mich.

MORROW, Rev. WILLIAM M., of Holy Trinity Church, Gallaway, Neb.; to the staff of the Pro-Cathedral of St. Mark, Hastings, Neb., with address at 725 North Hewitt Ave.

RESIGNATION

WOLCOTT, Rev. P. C., D.D., as rector of Trinity Church, Highland Park, Ill.; January 1st, on account of ill health, after a rectorate of thirty-four years. Winter address after November 30th, 2249 Post St., Jacksonville, Fla.

NEW ADDRESSES

BOGESS, Rev. E. C.; at the Bethany Home for Boys, Glendale, Ohio.

EUBANKS, Rev. HALE B., of Monte Vista, Colo.; at Dixon, Wyoming.

GARNER, Rev. J. HARRY, of Sykesville, Md.; at Massey, Md.

MIDDLETON, Rev. EDMUND S., D.D.; at Snow Hill, Md.

DEGREES CONFERRED

VIRGINIA THEOLOGICAL SEMINARY—Doctor of Divinity upon the Rev. WILLIAM M. M. THOMAS, Suffragan Bishop-elect of Southern Brazil, and upon the Rev. CAMERON F. MCRAE, of Shanghai, China.

MARRIAGE

MERRIMAN-BRATTY—Married at Grace Church, Memphis, Tenn., on Wednesday, October 14th, by the rector, the Rev. Charles T. Wright. GEORGIANA MAYHEW, daughter of the late Bishop Troy Bratby; and ARTHUR GATES MERRIMAN, both of Memphis.

ORDINATION

DEACONS AND PRIEST

MARYLAND—In the Church of the Prince of Peace, Baltimore, on St. Andrew's Day, November 30, 1925, the Rt. Rev. J. G. MURRAY, D.D., Bishop of the Diocese, ordained to the diaconate WILLIAM CHRISTIAN ROBERTS, GIBSON C. MONTGOMERY, MARTIN DAVIDSON, and WILBUR F. WHEELER, and advanced to the priesthood the Rev. G. WARFIELD HOBBS, editor of the *Spirit of Missions*. The sermon was preached by the Rev. Almon Abbott, D.D.

MEMORIAL

Archibald L. Bouldrie 1870-1925

WHEREAS, It has pleased Almighty God to call from this world on Monday, November 23, 1925, the soul of ARCHIBALD BOULDRIE, who, for twenty-six years, was a devoted member of the congregation of Saint Alban's Church, Marshfield, Wisconsin, and sometime junior warden of its vestry.

NOW THEREFORE BE IT RESOLVED, By the vestry of St. Alban's Church that it express its deep appreciation of the life and work of Archibald Bouldrie, its sense of great personal loss and its sympathy for his family. May God grant to his soul eternal rest and may perpetual light shine upon him.

RESOLVED, That a copy of this Memorial be sent to his widow and that it be published in the local newspapers, the official newspaper of the Diocese of Fond du Lac, and in THE LIVING CHURCH.

JOHN E. WILKINSON,
Vicar.

HAMILTON RODDIS,
Senior Warden.
EDGAR S. BAILEY,
CHARLES M. PORS,
GEORGE A. ZIMMER,
WILLIAM S. BOOKER,
GEORGE SHEFFIELD,
Vestrymen.

MAKE YOUR WANTS KNOWN

THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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November 30—December 23d, 1925.

NEIGHBORS NEW AND OLD

What the Episcopal Church is doing among the Foreign Born and other Misunderstood Neighbors

Addresses by Officers of our National Council

1st Week

NEIGHBORS FROM ALL NATIONS

Monday. The Alien Menace or Opportunity. The Rev. Thomas Burgess, D.D., National Secretary, Foreign Born.
Tuesday. Should our Neighbors be Nories? The Rev. Robert F. Lau, D.D., National Ass't Sec'y., Foreign Born.
Wednesday. How the Church regards the Foreign Born. The Rev. Thomas Burgess, D.D., National Secretary, Foreign Born.
Thursday. 1000 Parishes Practising Fellowship. The Rev. Thomas Burgess, D.D., National Secretary, Foreign Born.
Friday. Neighbor Churches from Abroad. The Rev. William C. Emhardt, Ph.D., National Sec'y., Europe and the Near East.

2nd Week

HANDS ACROSS THE SEA

Monday. Neighbors from Mid-Europe. The Rev. William C. Emhardt, Ph.D., National Sec'y., Europe and the Near East.
Tuesday. Descendants of the Norsemen. The Very Rev. J. Gottfried Hammarsköld, D.D., National Dean, Scandinavian Work.
Wednesday. Restoring the Churches of the East. The Rev. William C. Emhardt, Ph.D., National Sec'y., Europe and the Near East.
Thursday. The Remnant of the Ninevites. The Rev. William C. Emhardt, Ph.D., National Sec'y., Europe and the Near East.
Friday. The Hope of the Russians. The Rev. Thomas Burgess, D.D., National Secretary, Foreign Born.

3d Week

EVERY PART OF LIFE

Monday. Neighbors in Jail. The Very Rev. Charles N. Lathrop, National Executive Sec'y., Social Service.
Tuesday. Neighbors in Court. The Rev. Alfred Newbery, National Ass't Sec'y., Social Service.
Wednesday. Country Neighbors. The Rev. F. D. Goodwin, National Secretary, Rural Work.
Thursday. Factory Neighbors. The Very Rev. Charles N. Lathrop, National Executive Sec'y., Social Service.
Friday. Neighbors Next Door. The Very Rev. Charles N. Lathrop, National Executive Sec'y., Social Service.

4th Week

PEACE ON EARTH TO MEN OF GOOD WILL

Monday. The Ecclesiastical Underworld. The Rev. Robert F. Lau, D.D., National Ass't Sec'y., Foreign Born.
Tuesday. Working Together. The Rev. Robert F. Lau, D.D., National Ass't Sec'y., Foreign Born.
Wednesday. The Way of Peace. The Rev. Rev. Robert F. Lau, D.D., National Ass't Sec'y., Foreign Born.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Association Press. 347 Madison Ave., New York, N. Y.

Missions and World Problems. A Syllabus of Questions for Use by Discussion Classes. Preliminary Edition. Commission on International Relations of the National Conference on the Christian Way of Life. 129 East 52nd St., New York City.

Thomas Y. Crowell Co. New York, N. Y.

The Life Story of Orison Swett Marden. A man who benefited men. By Margaret Connolly. Price \$3 net. Postage extra.

Harvard University Press. Cambridge, Mass.

Heretics, Saints and Martyrs. By Frederic Palmer. Price \$2.50.

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

The Relation of Government to Industry. By Mark L. Requa.

St. Matthew's Church, Francisville, Philadelphia, Pa.

History of St. Matthew's Church, Francisville, Philadelphia, Pa. 1822-1925. By Franklin Spencer Edmonds.

The Universal Knowledge Foundation, Inc. 119 East 57th St., New York, N. Y.

The Jesuit Martyrs of North America. Isaac Jogues, John de Brebeuf, Gabriel Lalemant, Noel Chabanel, Anthony Daniel, Charles Garnier, Rene Goupil, John Lalonde. By John J. Wynne, S. J.

PAPER-COVERED BOOKS

G. W. Wardman. Commonwealth Press. Letchworth Garden City, Herts, England.

Orisons. By the Rev. Gilbert Clive Binyon, M.A., author of *Prayers for the City of God*, etc.

English Church Loses Sainly Priest in Death of Fr. Russell

Death of Bishop Cassels—To be
Bishop in Australia—Dean of
Bristol

The Living Church News Bureau
London, November 13, 1925

A SINGULARLY BEAUTIFUL CHRISTIAN life reached its earthly close on Saturday last, when the Rev. Edward Francis Russell, for over fifty years connected with St. Alban's, Holborn, passed to his well-earned rest, at the age of 82. Fr. Russell was one of the devoted band who, with the Rev. A. H. Mackonochie, the Rev. A. H. Stanton, and, later, the Rev. R. A. J. Suckling, for many years made St. Alban's, Holborn, the most conspicuous center of the Catholic movement in London.

Fr. Russell was the only son of the late Lord Edward Russell, and a cousin of Mr. G. W. E. Russell. He began work at St. Alban's, under Fr. Mackonochie, on his ordination in 1867. Although preferment was more than once offered, Fr. Russell determined to live and work nowhere else but in St. Alban's parish, and without a care for the world's favors he gave himself to each day's duty with unshaken loyalty to the church of which he was proud to be a priest. After ordination, he, for a time, was a medical student at St. Bartholomew's Hospital, with a view to taking a medical degree. A severe illness, however, prevented him from continuing his studies there, and, with his laborious work at St. Alban's, he was obliged to restrict himself to his parish duties. But his time in the hospital was long enough to open up fresh interests for him, and had an important influence on his work afterwards, for it brought him close acquaintance with doctors, medical students, and nurses; in this way he was able to render valuable assistance in the formation of the Guild of St. Barnabas for the benefit of nurses. This guild has now its members in every part of the world. For many years he acted as its chaplain, and was also editor of the *Misericordia*, the guild's monthly paper.

One of the most striking evidences of Fr. Russell's saintly character was his courtesy. To all alike, gentle and simple, rich or poor, he extended the same charming courtesy—a courtesy which is fast disappearing from the modern world—and very winning it was.

When he retired from his assistant curacy in 1917 a testimonial was presented to him by friends in every part of the country. The speeches on that remarkable occasion proved how greatly Fr. Russell's long and devoted ministry was appreciated by men and women of every class in the community. Even after he resigned his office at St. Alban's he continued to live near at hand, and was always ready to be of service to others.

The news of Fr. Russell's death was told to the people of St. Alban's on Sunday morning at High Mass. In place of a sermon, the vicar, Fr. Ross, gave an account of the wonderful passing of Fr. Russell, and also conveyed to the congregation the message which he had received from the Bishop of London, in which his lordship said that he regarded Fr. Russell as one of the most saintly priests he had ever known. The body was brought into the church on Sunday evening, and

Vespers of the Dead were sung. It remained there until the requiem was celebrated Thursday morning. The solemn Requiem was sung in the presence of the Bishop of London, Fr. Ross being the celebrant. It was preceded by a part of the Burial Office, the Archdeacon of London reading the Lesson. At the end of the Mass, after the Russian Kontakion of the Departed had been sung, there followed the moving rite of the Absolutions of the Dead. Finally, a procession was formed to the west door, the Bishop carrying his crosier and walking immediately in front of the coffin.

At Woking, in the St. Alban's burial-ground, the body of Fr. Russell was laid to rest next to that of Fr. Stanton.

DEATH OF BISHOP CASSELS

The China Inland Mission, on Monday last, received a cable announcing the sudden death on Saturday, November 7th, of the Rev. W. W. Cassels, Bishop in Western China, at the age of 67.

William Wharton Cassels was ordained in 1882 by the then Bishop of Rochester, Dr. Thorold, to the curacy of All Saints, South Lambeth, of which parish the late Dr. F. G. Lee was vicar. In 1885 Mr. Cassels went out to China as one of a party of young Cambridge graduates, who have been since known in missionary circles as the "Cambridge Seven." Ten years later, in October, 1895, he was consecrated first Bishop in Western China. He had thus just completed forty years of service in China and thirty years of his episcopate. This constitutes a record which is almost unique in foreign missionary annals.

During his residence in China the Bishop saw some remarkable changes. When he went to the West of China as a young pioneer missionary it was to encounter much bitter opposition and prejudice, which frequently showed itself in riot and disorder, but he lived to see this opposition pass away and give place to a spirit of friendliness on the part of the people. Some few years ago a Cathedral, to seat 1,500 people, was erected in the city of Pao-ning, which had been Bishop Cassel's headquarters for nearly forty years. Churches have also been built in a large number of cities in the diocese, and the Bishop was able to ordain some twelve Chinese clergymen. He had under his jurisdiction members of both the Church Missionary Society and the China Inland Mission, and, owing to the growth of the work, the Archbishop of Canterbury some three years ago appointed an assistant bishop to Bishop Cassels in the person of Dr. H. W. K. Mowll, news of whose capture by brigands and subsequent liberation was received quite recently. Bishop Cassels was held in great respect by Chinese of all classes, who will feel his death as a personal loss.

TO BE BISHOP IN AUSTRALIA

The Synod of the Diocese of Christ Church, New Zealand, having delegated to the Archbishop of Canterbury the selection of a Bishop for the vacant see, the Archbishop has nominated the Rt. Rev. Dr. Campbell West-Watson, Bishop of Barrow-in-Furness, in succession to Archbishop Julius, who resigned the see in the early part of this year.

Dr. Julius, who went out to Australia

in 1883, has been Bishop of Christchurch, New Zealand, since 1890, and was elected Primate in 1922. He has been a most energetic diocesan, and to him is due the completion of the beautiful Cathedral of Christchurch.

DEAN OF BRISTOL

The Rev. Canon H. L. C. de Candole, Canon of Westminster and rector of St. John the Evangelist, Westminster, has been appointed to the Deanery of Bristol, vacant by the appointment of Dr. E. A. Burroughs to the Bishopric of Ripon.

Canon de Candole, who is 57, is already well-known in the diocese of Bristol, for he was vicar of Clifton from 1912 to 1918. He has also served the present Bishop of Bristol as honorable chaplain and as examining chaplain. Both at Clifton and at Cambridge he won a prominent place among Evangelical clergy, earning the reputation of a persuasive teacher in touch with modern movements.

In 1918 he was appointed Canon of Westminster and rector of St. John the Evangelist, in succession to Canon Gamble, preferred to the Deanery of Exeter. Canon de Candole was one of the clergy who visited South Africa on the Mission of Help in 1904. Catholics in London are much indebted to Canon de Candole for his appointments to St. Matthew's, Westminster, of which living he was patron.

GEORGE PARSONS.

A CORNER-STONE LAID

COVINGTON, VA.—On Friday, November 6th, the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia, officiated at the laying of the corner-stone of the new church building of Emmanuel Church, Covington, being assisted by the rector, the Rev. Robert A. Brayshaw. Singers from several other churches in the town aided the choir and a feature of the occasion was the music played on the new set of chimes.

In the copper box, which was sealed in the stone, were placed a history of Emmanuel Church and several other articles of present and future interest.

LOS ANGELES SOCIAL WORK

LOS ANGELES, CALIF.—A very unusual event occurred at the Los Angeles County Farm recently when the County and City Mission Society furnished a picnic for all the 1,618 inmates of the institution. In addition to a twelve piece band which played in all the various sections of the Farm, including the psychopathic, sixty-five gallons of ice cream, seven large boxes of cakes, and a favor for each inmate were distributed. The treat was financed by one good supporter of the Society's work and was the largest single event of such a nature in the history of the institution. The Rev. V. D. Rugles, Superintendent of the Society, Fr. Robertson, chaplain of the General Hospital, and twenty-five workers attended to the arrangements. Preparations are being made to double the capacity of St. Barnabas' House, the Society's Home for Convalescents, and to begin work in the prison of the new Hall of Justice, where 1,500 prisoners will be immured. Christmas cheer will be given to about 1,400 people in the institutions. So phenomenal has been the growth of Los Angeles, and consequently of the numbers in the public institutions, that the Society is constantly being called upon to extend its work. A social service worker will soon be added to the staff.

French Policy in Syria Has Disastrous Effect

Greece and Bulgaria—The Assyrian Christians—The Rumanian Patriarch

The European News Bureau
London, November 5, 1925

I HAVE MENTIONED BEFORE IN THESE notes how the recall of the Catholic general Weygand has had disastrous effects on the French in Syria. He was replaced by General Sarrail, a fanatical anti-clerical who has done his utmost to infuriate both Christians and Moslems out there. Now he has caused such rioting at Damascus that it is a wonder that there are any alive to tell the tale.

The full story of the outbreak is recorded in a special message of the *Times* correspondent three days ago. The French burned several villages in the neighborhood of Damascus, which were infested by brigands, and took some of the bodies of the slain marauders and paraded them through the city. This was a tactless enough thing to do and the result was the opposite effect of what was intended, for, instead of serving as a warning to the Damascenes, it only roused them to fury. It was the signal for a general loot on the night of October 17th, when the Armenian quarter was, in particular, attacked. The French the next night bombarded the city and then, without warning, withdrew their troops from the old city, including the Christian quarter. This threw the European element into great consternation, for they were at the mercy of any marauders. The fact that the European element was able to get off with only one British subject wounded was not due to the French, but to the good offices of the Moslems who seemed to have behaved splendidly. They organized public order in the Christian quarter, conducted Europeans to places of safety and defended it against attempts by the unruly element to loot. The result is great cause for thankfulness to the Moslems for their protection and help, and great resentment against General Sarrail and the French for having withdrawn their protecting forces, after they had promised to protect the Christians. The *Times* comments on it in a leading article saying "that a territory which, when General Sarrail landed at Beirut at the beginning of January, seemed to have definitely entered a period of pacific progress under the French Mandate should have been the theater of an unexpected rebellion and of a costly punitive expedition was significant enough."

So it seems that it is the policy of the French anti-clericals to stir up strife at home and abroad. Since the elections eighteen months ago there has been trouble and dissatisfaction in all parts of France, from the school strike in Alsace to the recent happenings in Syria. And further be it noted that the policy is as hated by the Moslems as by the Christians, and Christians and Moslems have stood shoulder to shoulder against pillage and worse.

GREECE AND BULGARIA

A nasty frontier dispute has recently taken place on the borders of Bulgaria and Greece. A Greek soldier having penetrated into Bulgarian territory, was shot dead by a Bulgarian sentry and this seems

to have been the signal for the Greeks to penetrate Bulgaria and shell an open town with an unpronounceable name near the frontier. I believe that now Greek national honor has been satisfied and the troops have been withdrawn. But it shows how easily a dispute, perhaps involving disastrous consequences, may break out. It was a great credit to those controlling the League of Nations that its intervention proved fruitful. A suggestion has been made that these zones in the neighborhood of the frontiers might quite profitably be demilitarized and then these strifes might perhaps not break out.

THE ASSYRIAN CHRISTIANS

On Tuesday I was present at a luncheon at the Holborn Restaurant given by that well-known Christian traveller, who not so very long ago was in America, Sir Henry Lunn, at which an appeal was made on behalf of the distressed Assyrian Christians. It was a very representative gathering, among the guests being the Primate, still as hearty and vigorous as ever, Lord Hugh Cecil, Dr. Scott Lidgett, Mr. T. P. O'Connor, the editor of the *Church Times*, Bishop Bidwell, representing the Cardinal Archbishop of Westminster, while I was actually sitting between two well-known Near East authorities, Canon J. A. Douglas and Archdeacon Waddy, of Jerusalem. (The Archdeacon incidentally told me many things about recent French administration in Syria, which amply confirm all that I have written above.) A short time previously a letter had been sent to the press, signed by both the Archbishops, the Bishop of Winchester, the Bishop of Gloucester, the Bishop of Manchester, Sir Henry Lunn, Lord Halifax, Lord Hugh Cecil, and others, of which I give extracts:

"The great distress of Assyrian refugees in Iraq, who have now been joined by some thousands of Chaldeans escaped from Turkish territory, impels us to ask the aid of all Christian people on behalf of those sufferers who are literally starving. The urgent necessity of these latest refugees has been earnestly represented to the government by the British High Commissioner in Iraq. The American Churches and people have contributed over \$100,000,000 to their Near East Relief Fund for the benefit of Armenians and Greeks. But this fund does not deal with those places placed under British care. We are anxious to raise a fund of £100,000 which would carry the refugees over the coming winter. At the same time we wish to watch over the future interest as well as those of the Christians of Northern Iraq, whose position at the moment is one of considerable anxiety."

At the luncheon Sir Henry Lunn read out telegrams from the Patriarch of the Uniat Chaldean Church and from the Bishop of the Assyrian Church describing the horrors perpetrated upon these unfortunate peoples by the Turks. At a time when there is a certain section of the English press clamoring that the British should clear out of Iraq (and presumably leave these unfortunates to their fate) it is as well that the true character of the unspeakable Turk should be borne in mind.

The Archbishop of Canterbury made one of his truly weighty utterances when speaking for the appeal. He had, he said, been in personal touch with the Assyrian Church for over forty years and he re-

counted the relations between that Church and the Anglican Church. He recalled the appeal made forty years ago by the Nestorian Patriarch and the strong and direct response that was made to it. Men such as Dr. Wigram, now British chaplain at Athens, had labored with capacity, power, and devotion to sustain the Assyrian Christians in their faith and to provide them with means of education. During the war the Assyrians had looked to Russia, who had been lavish in her promises to them, and they knew that Russia was the ally of the British. When appeals were made to them to stand by the Allies during the war, they responded with a strength, activity, and power which had been attested by every military writer who had written on the matter. With Russia's defection, the position became appalling. One Patriarch had been murdered, another died foully ill-treated by the Turks, and the people had diminished by one half. After the war these people had looked to America and Britain. But America was unable to accept the mandate though she gave most generously to the funds. When the kingdom of Iraq was formed, the question arose under what government those people were to live. Then came the flight of those in Turkish territory who were deported by the Turks in a manner that could not be described in too severe terms. The official figures of those who had been killed were appalling, and so were the reports of the condition of those unfortunates. Yet, for centuries of misrule, those people had held fast to their Christian Faith. His Grace testified to the reasonable way in which their claims had been presented by the Lady Surma, aunt of the present Patriarch who was being educated at St. Augustine's College, Canterbury, and declared that he could not believe that the effort of Sir Henry Lunn's committee would fail to raise the sums required for the necessary relief.

It was a wonderfully moving sight to see our aged Primate make such a long speech on behalf of such people and such a cause. Truly he is the most remarkable man in England today, for despite his years, he invariably shows a wonderful vigor of both body and intellect, and he is never wanting to plead eloquently for the causes and principles he has striven for through so many years. He was supported by Bishop Bidwell, on behalf of Roman Catholics in England, who said that the provision of relief should not be left to any particular religious body, but that all should coöperate, and by Dr. Scott Lidgett, on behalf of the various Protestant bodies.

Among other speakers were Lord Hugh Cecil and Bishop Gore. The latter emphasized the importance of drawing the boundary of Iraq so that these people might have security. The failure of Christian nations to stand up to the Turks when the Turks were beaten had made a profound impression on the Arabs, and if they saw that happen again the consequences might be disastrous.

One of the Secretaries of the Appeal who is receiving donations is that well-known friend of the Eastern Churches, Canon J. A. Douglas, 3-4 Memorial Hall, London, E. C. 4.

THE RUMANIAN PATRIARCH

On November 1st, the Rumanian Patriarch, Monsignor Miron Cristea, was enthroned by the King of Rumania in the throne room of the Royal Palace at Bucharest. There were a large number of delegates, Mgr. Joachim of Chalcedon, Mgr.

Germanos of Sardis, who represented the Ecumenical Patriarch, Mgr. Dositheus, representing the Patriarch of Jerusalem, Mgr. Polycarp, on behalf of the Church in Greece, and Anthony, Metropolitan of Kiev. The Exarchist Church of Bulgaria was also represented. This is the first Patriarch of the Orthodox Church of Ru-

mania. After the ceremony a procession was formed in which all present took part, the new Patriarch wearing his robes and carrying the Patriarchal crossier. They marched through the streets, which were densely thronged with people, to the Patriarchal church, where a *Te Deum* service was held. C. H. PALMER.

Cathedral, under whose auspices meetings were held as early as 1839 in Upper Canada College, then located at Simcoe and John Streets. Organized as a mission district in 1843, St. George's congregation proposed to build at King and John Streets. This scheme was later abandoned. The present church building was erected on property donated by D'Arcy Boulton, then owner of The Grange.

A curious story is attached to the rectory adjoining the church, which was built in 1865. The site was given to St. George's parish by the donor of the church property, on the condition that within fifteen years a church house was built. Waiting until the eleventh hour, the parish built the rectory at a date that saved their claim on the property.

Bishop Strachan officiated at the opening of this church, which, in its early history, served a most aristocratic constituency and numbered among its membership families whose names have added luster to the history of Toronto.

DEATH OF DEAN STARR

The death of the Very Rev. Dean Starr, rector of St. George's Cathedral, Kingston, Ont., occurred at the Deaconess Hospital, Boston, whither he had gone for treatment for the serious breakdown from which he was suffering.

Born in Brockville in 1872, Dean Starr was educated in the Collegiate Institute and in Trinity College, Toronto. After his ordination in 1895 he served successively as curate, Bishop's chaplain, canon, and rector of St. George's, and was named Dean of the Cathedral in 1913. He was a member of the Provincial and General Synods and a governor of Trinity College.

The funeral service, conducted by the Bishop of Ontario, was held at St. George's Cathedral, Kingston. Dean Starr served as a chaplain with the Canadian forces overseas during the Great War. He was deeply interested in the work of Trinity College, was chairman of the Diocesan Social Service Committee, and was beloved for his deep interest in the welfare of the poor and the afflicted.

NEWS ITEMS

On All Saints' Day, Canon L. W. B. Broughall, Dean-designate of Niagara, preached his first sermon in Christ Church Cathedral, Hamilton, Ont. On the following Thursday evening, November 5th, the Canon was inducted as rector of the Cathedral and installed as Dean of Niagara. The service was presided over by the Bishop of Niagara and the special sermon preached by the Rev. F. H. Cosgrave, of Toronto.

The Woman's Auxiliary of Rupert's Land held a banquet on November 16th in the Royal Alexandra Hotel, Winnipeg, in honor of the fiftieth anniversary of the ordination of His Grace, Archbishop Matheson.

A rood screen is being executed for St. Andrew's, Ahuntsic, P. Q., in quartered oak, and will be erected in commemoration of the sixteenth centenary of the Nicene Council.

The Rev. F. G. Lightbourn, late assistant to Canon Shatford, Church of St. James the Apostle, Montreal, was inducted by the Bishop of the Diocese as rector of the Church of St. Barnabas, St. Lambert, P. Q. The sermon of the occasion was preached by Canon Shatford.

Moosomin Reserve, about twenty-six miles north of Battleford and adjoining Jackfish Lake, was visited by the Bishop of Saskatchewan. One of the candidates for confirmation was the one-time Chief

To Consecrate the Cathedral in Kingston, Ontario, during Advent

Armistice Day—An Anonymous Endowment—Radio in the Arctic

The Living Church News Bureau
Toronto, November 21, 1925

ST. GEORGE'S CATHEDRAL, KINGSTON, Ont., is to be consecrated by the Archbishop of Ontario, as Metropolitan of the ecclesiastical Province of Ontario, during the third week in Advent. At a meeting of the advisory board of the Cathedral, earlier in the year, it was decided that the sum required to clear the building of debt was sufficiently near completion to insure the arrangement with the Synod of Ontario, which called for the taking up of the debentures by December 1st being carried out. Within six months the money necessary for this has been raised, leaving only a small balance to be overcome within the next few weeks.

ARMISTICE DAY

Not only on the preceding Sunday but on Armistice Day, November 11th, special observances were held throughout Canada, the two minutes' silence at eleven being almost universally observed. At the Church House, Toronto, the whole staff met for prayer and silent devotion.

At noon in Toronto Baron Byng, of Vimy, Governor General of Canada, unveiled the cenotaph erected in front of the city hall "To Our Glorious Dead," the foundation stone of which had been laid by Marshal Haig. After His Excellency Baron Byng unveiled the cenotaph, the Lord Bishop of Toronto delivered the prayer of dedication.

Following this prayer, representatives of the Royal Navy and of the Royal Grenadiers, the latter in busbies and scarlet tunics, formed a guard of honor around the cenotaph, came to attention, and gave the salute while buglers sounded the "Last Post."

At All Saints' Cathedral, Halifax, there was a large congregation at the Armistice Day service, His Grace Archbishop Worrell being present, with Dean Llwyd, who conducted the service. The congregation included detachments from the various permanent military units of the garrison, and the service followed the two minutes' silence at the signal of the citadel guns. The service, which lasted about an hour, included solemn mourning for the dead and prayer of thanksgiving for the cessation of the great war.

During the service the Book of Remembrance, recently received from the Oxford Press, England, containing the names of all the Nova Scotians, of all religious bodies, who fell in the world war, which has been placed in the Cathedral, was dedicated by His Grace Archbishop Worrell with appropriate ceremony.

AN ANONYMOUS ENDOWMENT

An anonymous gift of \$50,000 has been received by the corporation of Trinity

College, Toronto, for the purpose of the endowment of a professor's chair. This announcement was made by Dr. C. A. Seager, provost of the college, at a meeting of the board, and was received with the utmost pleasure. As far as the public is concerned this donation will remain anonymous. Dr. Seager stated that the munificent donation had been made by a public-spirited family who did not wish their names divulged. The generous gift has been given by five members of one family who have been friends of the college for the past two generations.

RADIO IN THE ARCTIC

A new chapter is being written in the history of radio reception. The isolation of the Arctic Circle is now a thing of the past, and the missionaries, Hudson's Bay settlers, Indians, and Eskimos, will be in touch with Church and State and will hear the interesting things happening in the civilized world in its social and artistic activities. All news will reach these outposts concurrently with its reception by the rest of the world.

The Anglican Young People's Association donated to its Missionary at Herschel Island in the Arctic Circle, a Northern Electric R-41 superheterodyne receiving set for both loop and aerial reception, equipped with Northern Electric cone type 540A loud speaker. Many details had to be solved to ensure the continuous operation of this set. Herschel Island is in the Yukon Diocese, there being only two mails a year by way of Mackenzie River and thence via the Arctic Ocean to Herschel Island. The chief difficulty was in connection with batteries required to operate the set. Some kind friends assisted in the purchase of a Fairbanks-Morse gasoline operated engine and generator which will be used to charge the Prestolite wet storage battery supplied with the set, and incidentally the gasoline engine and generator will also be used for lighting, cutting wood, etc. The Canadian National Carbon Company, Limited, constructed the necessary Eveready "B" batteries, so that, with their standard "C" battery, reception is practically ensured until the bi-yearly boat can bring in fresh supplies.

In addition to the above donation by the A. Y. P. A., St. Jude's Church, Toronto, presented to Bishop Lucas a similar receiving set and loud speaker which was sent to Coronation Gulf in the Mackenzie River Diocese. There is only one mail a year to Coronation Gulf, via Hudson's Bay steamer from Vancouver. The boat leaves Vancouver in June and does not return from Coronation Gulf until November.

AN EIGHTIETH ANNIVERSARY

Observing the eightieth anniversary of the opening of the church building, St. George's Church, Toronto, held special services on Sunday, November 15th. The corner-stone was laid in 1844. In reality St. George's was an offshoot of St. James'

Whitecap, aged eighty-three years. It was an inspiring sight to see this venerable old Indian kneeling with his grandchildren to receive Confirmation.

The Rt. Rev. William Cyprian Pinkham, D.D., D.C.L., Bishop of Calgary, celebrated his eighty-first birthday on November 11th, quietly with his family. During the day he received many letters, cablegrams, telegrams and telephone messages from friends and acquaintances.

The Bishop of Toronto has appointed the Rev. A. G. Emmet, to the rectory of St. John's Parish, Port Hope, Ontario. Mr. Emmet succeeds the late Rev. J. A. Elliott,

to whom he had been vicar for the past six months. For many years he was rector of St. Paul's, Dunnville, in the midst of which ministry came his long service as chaplain to the overseas forces in the Great War.

The annual Quiet Day for the members of St. Joseph's Chapter of the Guild of the Servants of the Sanctuary of Toronto, was held in All Hallows' Church. The conductor was the Rev. F. E. Sharpe of St. Thomas' Church. The day begun with a celebration of the Holy Eucharist at 8:30, at which a corporate communion was made.

country, has returned to New York. On Tuesday evenings he will speak at St. Agnes' Chapel (except on December 1st, when the service will be held at St. Stephen's), the general subject will be The Divine Method of Man Making; the topic for Tuesday, November 24th being Belief and Being. There is also a celebration of the Holy Communion with meditation in St. Agnes' Chapel on Fridays at noon.

There was a service at St. Michael's Church Sunday afternoon, the subject of the address being The Grace of Our Lord Jesus Christ, the first sermon in a series of three.

The annual meeting of parish groups and volunteers of the Church Mission of Help will be held in the office of the Society, Room 301, Number 1133 Broadway, on Friday, December 4th, at three o'clock. Dr. Elizabeth I. Adamson, Psychiatrist to the Church Mission of Help, will speak on the practical aspects of psychiatric examinations.

On December 7th, an exhibition sale of work done by the women of the North Carolina Mountains, working in the Department of Fireside Industries of the Appalachian School, Penland, N. C., will be held in the rooms of the Church Club for Women, 130 East Fifty-seventh Street. The revival of colonial weaving has been one of the means whereby the Appalachian School has sought to utilize the local talent of the mountain people in encouraging self-support and the cultivation of an industry that is not mere drudgery. All sorts of articles, woven and dyed by the mountain women, as well as materials not made up, are on sale.

Following Evensong on Sunday evening (the First Evensong of St. Andrew's Day) an informal reception will be held in St. Luke's Parish House, 487 Hudson Street, at which the sacred vessels given to the bishop-elect of Liberia by the congregation of St. Luke's Chapel, will be presented to Fr. Campbell. The preacher at Evensong will be the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, who will take part on St. Andrew's Day in the consecration of Fr. Campbell.

FRENCH GOVERNMENT'S GIFT

The *Times* of November 24th contains an account of a presentation made recently by the French Government to the Cathedral of St. John the Divine, from which the following is taken:

"The French Government's gift to the Cathedral of St. John the Divine, on Morningside Heights, a large Sevres vase, was formally presented to Bishop William T. Manning yesterday by Emile Daeschner, Ambassador from France to the United States, at a luncheon at the Ritz-Carlton Hotel. The luncheon was given by the American Society of the French Legion of Honor, and many legionnaires were present.

"General Charles H. Sherrill, who presided, spoke of the great task, of completing the cathedral to which Bishop Manning has set himself, and said that 'what Bishop Manning has accomplished in the last year is as near a miracle as modern times afford.'

"Following the presentation and acceptance of the vase, General Sherrill announced that other Ambassadors to the United States had recommended or would recommend that their Governments follow the precedent set by France in making a gift to the cathedral."

REV. WILLIAM WILKINSON'S ILLNESS

The Rev. William Wilkinson, affectionately known by his myriad congregation as "The Bishop of Wall Street," has been critically ill; but the latest reports re-

New York's Thanksgiving Shows Little Change in Church Services

Preachers and Sermons—Special Services—Various Meetings

The Living Church News Bureau
New York, November 28, 1925

THANKSGIVING DAY HAS BEEN A bright, cold day, in pleasing contrast to its eve. The services announced for the various churches of our Communion present little, if any, change from the order of previous years. Laymen were announced as speakers in at least two churches—the Holy Communion and St. James', Fordham. At the former, Dr. Edward W. Stitt, associate superintendent of the Department of Public Instruction, was the "select preacher." At St. James', the special speaker was Judge Crain.

The Rt. Rev. William T. Manning, D.D., Bishop of the Diocese in his address Thanksgiving Day morning in the Cathedral of St. John the Divine, stressed the breaking down of intolerance and prejudice in religious life and also the growth among the American people of sentiment for the World Court. He was followed by the Very Rev. Howard C. Robbins, Dean of the Cathedral, who has recently returned to his post.

Bishop Luther B. Wilson, of the Methodist Episcopal Church, will deliver the address at the annual joint Thanksgiving service for the patriotic societies of New York in the Cathedral of St. John the Divine at four o'clock Sunday afternoon, November 29th. The Rt. Rev. William T. Manning, D.D., Bishop of the Diocese, will deliver a brief address of welcome.

Twenty-nine societies have asked for seating reservations. Representatives of the societies will march in the indoor procession, carrying their respective banners.

PREACHERS AND SERMONS

The preacher on Sunday morning, November 22d, in the Cathedral, was the Rev. Roland Cotton Smith, D.D., sometime rector of St. John's Church, Washington, D. C. Next Sunday morning the Rev. Bernard Iddings Bell, D.D., president of St. Stephen's College will preach.

The Rev. Robert Norwood, D.D., made an appeal last Sunday to the congregation of St. Bartholomew's Church to complete the church-building at Fiftieth Street and Park Avenue. In his sermon on Memorial Stones, Dr. Norwood urged the immediate completion of the dome, so that "it may nestle above all the lovely thoughts that go up and down Park Avenue.

"Continue to build memorial stones into St. Bartholomew's," he pleaded. "Build as children have builded their love of a

mother into this pulpit. Build your triumph in some great soaring reredos. Build your joy and your grace into marvelous, mighty, eternal picturings of mosaics in the great and challenging curve of the apse. Lift that altar up high, and above it the mighty cross of the Crucified, in answer to all the debates and cryings of every age."

The Rev. Caleb Rochford Stetson, D.D., rector of Trinity Parish, preached on Sunday morning at St. Agnes' Chapel, of that parish. A congregation that filled the church, one of the largest of the chapels of Trinity parish, listened to a sermon full of optimism as to the future of the Church.

Dr. Stetson said a new spirit had been evident at the late General Convention held in New Orleans, in that "Churchmanship today means fellowship and brotherhood rather than sectionalism." He saw partisanship and provincialism passing, "for there was not a single issue voted upon at the convention along party lines."

He said that the action of the convention in refusing to join the Federal Council of Churches "was the wisest action that could have been taken."

SPECIAL SERVICES

At the evening service in Calvary Church, last Sunday, a program of Russian music was rendered by the choir. The service was preceded by a fifteen minute organ-recital by Hugh Porter, the organist.

In the afternoon of the same day, the annual service of the First Battalion, United States Naval Reserve, was held in St. Stephen's Church, the rector, the Rev. Nathan A. Seagle, D.D., officiating.

A solemn Mass of Requiem for the soul of the late Queen-Mother, Alexandra, was sung at midday in St. Paul's Chapel, Trinity Parish, on Friday, November 27th. On Saturday, at the same hour, a Memorial Service for Queen Alexandra was held in Trinity Church.

A Requiem for the souls of departed members of the Episcopal Actor's Guild was celebrated on November 27th in the Church of the Transfiguration. Those to be commemorated at the Mass are Kate Claxton, Dorothea Litinger, J. Kennedy Todd, Everett Butterfield, and Mrs. Russell Bassett. In the two years since its founding, the guild has assisted hundreds of members of the profession over periods of illness, unemployment, and friendlessness in a strange city.

VARIOUS MEETINGS

Announcement is made in the daily papers that the Rev. L. W. Fearn of London, warden of the Church Mystical Union, who has paid several visits to this

ceived were encouraging, indicating that the venerable preacher was improving. The *Times* publishes the following sketch of the unique work of this unique priest:

"The Bishop, who has been conducting noon meetings in Wall Street, mostly in front of the Sub-Treasury Building, for twenty years, has been missed there of late. On September 19th in his accustomed 'pulpit' he was honored by Wall Street financiers, and an American flag and a duplicate of the Bible on which George Washington took the oath of office as President were presented to him. The presentation was under the auspices of America's Good-Will Union. The flag was the gift of Elbert H. Gary. The presiding officer was Justice Arthur H. Tompkins, President of the union, who read letters of congratulation from Charles E. Hughes, Owen D. Young, and Judge Gary.

"Mr. Wilkinson was the official missionary for Trinity Church for about fifteen years. In 1917 he was retired by Trinity on a pension, but the 'curbstone clergyman' could not be happy away from his beloved Wall Street, where everybody from the newsboys up to J. P. Morgan knew him and greeted him. He could not be happy unless he was telling Wall Street how to 'get right with God' and keep right. So he went back and held meetings just the same.

"The 'Bishop' came here a quarter of a century ago from Minneapolis, where he had done much preaching among the lumber jacks. He preached in the financial district for the first few years under the auspices of the New York City Evangelistic Committee. Then Trinity Parish, at the request of Bishop Manning, then rector of Trinity, made him its official missionary to Wall Street."

ST. PAUL'S CHAPEL ADVENT SERMONS

The annual Advent sermons, given every weekday in St. Paul's Chapel, Trinity Parish, except Saturdays and Sundays, at 12:30 P.M., will have as their general subject, Neighbors, New and Old, and will be concerned with what the Church is doing among the foreign-born and other misunderstood neighbors. The preachers are to be officers and members of the National Council. The first week's subject is to be Neighbors from all Nations, the second week, Hands across the Sea, the third week, Every Part of Life, and fourth week, "Peace on Earth to Men of Good Will."

THOMAS J. WILLIAMS.

IOWA RELIGIOUS EDUCATION

DAVENPORT, IOWA—In a survey of the Diocese of Iowa, the Board of Religious Education has given a valuable bird's eye view of the work being done in the Diocese along religious educational lines. Forty-five Church schools were surveyed. The total enrollment was 3,271. The largest school was St. Paul's, Des Moines, and the next was Trinity Cathedral, Davenport. Twelve schools had an enrollment of over one hundred. There are only seven schools which have not adopted the Christian Nurture System.

This board of which the Rev. Gowan C. Williams, rector of St. Luke's Church, Des Moines, is chairman, is also active in looking up isolated Church people. Mr. Williams has already started services at Webster City and Perry. The Rev. Rodney Cobb visited Fairfield, November 23d, and found quite a nucleus of Church people there who are still loyal to the Church, although they have not had services or a church for a good many years.

The Iowa Churchman devotes a page in each issue to the work of religious education.

Philadelphia Church Damaged by Fire

Interest in the World Court—Memorial for Queen Alexandra—History of Old Christ Church

The Living Church News Bureau
Philadelphia, November 28, 1925

FOR THE SECOND TIME WITHIN HALF a dozen years the Church of the Saviour, West Philadelphia, has suffered serious loss by fire. On the evening of November 24th, fire was discovered under the vestibule of the church. It had started in the boiler room directly underneath, either from short circuited electric light wires, or from defective flues. Fortunately the only fire damage was in the boiler room and the floor of the church in the vestibule and a short distance into the nave of the church. No memorials were in any way injured. But the loss is estimated at \$20,000, as the whole heating system has been destroyed and the heavy beams and supports of the floor for a distance of forty feet are so badly burned that they all have to be replaced.

With characteristic energy the parochial authorities have made such temporary repairs in five days that the regular services of the church go on without interruption. Bishop DuMoulin begins his work as rector in this parish on the first of December.

INTEREST IN THE WORLD COURT

The Church is taking a very lively and wholesome interest in the probable action of the United States Senate with regard to the World Court on December 17th. Judging from the newspaper reports, many Thanksgiving day sermons were largely devoted to the topic. Christian people seem to be a unit on this one thing at least and are making it clear that they are expecting the Senate to bring the United States, tardily to be sure, but really at last, into some sort of real co-operation with the world agencies for "getting war before war gets us." Senator Pepper has been making a speech-making tour of the State, and in almost every speech has been urging the World Court and, at the same time, protesting that it is not going to be of any very decided power, warning us not to expect much from it as an agency of peace. The Social Service Department of the Executive Council has just issued a statement with another kind of a warning. It says, in urging the citizens to make their desires known to the Senate:

"That consideration of the Court is on the Senate Calendar for December 17th does not mean that action will follow. There is an opposition, small in numbers, but exceedingly active. It is to be feared that the history of the last three years may be repeated. Almost three years ago President Harding urged Senate action on the World Court. The danger is not of defeat, but of delay and inaction. Unless the citizenry make their desire for entrance into the World Court known forcibly, dilatory tactics again may prevail."

MEMORIAL FOR QUEEN ALEXANDRA

A memorial service for Alexandra, queen mother of Great Britain, was held in St. James' Church, on Saturday, November 28th at noon, being the hour of the interment in Windsor. The church was crowded with people who desired to show their respect for the bereavement of an-

other nation and to remember in their prayers the soul of a gracious woman who had filled high position with dignity, honor, and Christian charity. The center of the church was reserved for British officials resident in Philadelphia, members of our own city government and various British societies.

The decorations were simple and dignified, the British flag and the flag of St. George hung on either side of the altar, and six candles lined the aisle between the choir stalls.

The service began with Beethoven's Funeral March. The opening sentences of the Burial Office were said by the rector of the parish, the Rev. Dr. John Mockridge. The superb choir, under the direction of Mr. J. Wesley Sears, chanted the *Magnificat*, and Dr. Mockridge read the Lesson, Proverbs 31:10-30. The hymn, Thou to Whom the Sick and Dying Ever Came, Nor Came in Vain, was sung because of the late Queen Alexandra's lifelong interest in the care of the sick, as the program announced. The Bishop of the Diocese led in the Apostles' Creed and prayers, after which the choir, unaccompanied, sang with great impressiveness Barney's beautiful setting to Tennyson's Crossing the Bar. The Bishop said the final prayers and gave the benediction. Choir and congregation sang the hymn, Jerusalem the Golden, and remained standing during the playing of Chopin's Funeral March. It was a most impressive service of dignified simplicity.

HISTORY OF OLD CHRIST CHURCH

There has just issued from the press of Messrs. Macrae, Smith & Co., an historical work of very great interest and value to the whole National Church. It is a history of old Christ Church, mother church of the Diocese, and Philadelphians are apt to say, of the American Episcopate. It is a little hard for one brought up in the Connecticut tradition and trained at Berkeley to forget that Seabury really was the first of our American Episcopate. This book, under the title *Christ Church, The Things That Truly Last*, is the first complete narrative history of this famous and sacred shrine. The body of the book comes from the pen of the present rector, the Rev. Dr. Louis Cope Washburn, and, in a very beautiful sentence, is dedicated "With love and thanks for the grace and valor declared in Henrietta Saltonstall Washburn and the others who here fanned again into a flame the undying fire of sacrificial service."

While Dr. Washburn wrote the greater part of the book he calls it a symposium, and there are valuable chapters on The Founders, by Charles P. Keith, Esq.; Episcopalian and Quaker, by the Rev. Dr. Barton; New Light on Our Origins, by Bishop Garland; The Constitutional System of the Church, by the Rev. Dr. J. C. Ayer; Our Colonial Mothers, by Miss A. H. Wharton; Relations with Indian and Negro, by Herbert Welsh, Esq.; An Unusual Sidelight on Bishop White, by the Rev. Dr. J. A. Montgomery; and a paper read by the Rev. Dr. George C. Foley at the 1600th Anniversary of the Council of Nicea held in Christ Church.

Typographically the book is excellently well done and the illustrations are exceptionally good.

B. S. A. MEETING

The annual meeting of the Brotherhood of St. Andrew of the Diocese was held

in the parish house of the Church of the Holy Trinity on St. Andrew's Day. From five to half past six was given to a social "get-together" of the seniors and juniors, an address to the juniors by Mr. Quentin Huang, and the regular business meetings and election of officers for the en-

suing year. Supper was served at half past six, after which an address was made by the Rev. F. M. Shoemaker Jr., rector of Calvary Church, New York, with the very timely and pertinent topic, America, Christian or Pagan?

GILBERT PEMBER.

Veteran Chicago Priest Resigns After Tenure of Third of Century

A Tribute to Bishop Murray—Rebuilding St. Chrysostom's—News Items

The Living Church News Bureau
Chicago, November 28, 1925

THE REV. PETER C. WOLCOTT, D.D., since January 1, 1892, rector of Trinity Church, Highland Park, has offered his resignation to the vestry, and, on January 1, 1926, becomes rector emeritus of the parish that he has served well and faithfully for thirty-four years. Dr. Wolcott's is the longest service in one

as missionary in the Pine Ridge Agency among the Indians in Dakota. His interest in this branch of the Church's work has always been maintained. From 1882 to 1884 he was rector of St. Andrew's Church, Charlton, Iowa. For the next two years he was rector of St. Mark's Church, Fort Dodge, Iowa. From 1885 to 1892 he was head master of Kemper Hall, then at Davenport, Iowa. Afterwards he came to Highland Park. Dr. Wolcott's son, the Rev. Leonard C. Wolcott, is a graduate of Williams and the General Theological Seminary, and, like his father, began his work among the Indians in South Dakota, serving as missionary at Belle Fourche and Newell. He is now doing missionary work in the Philippine Islands.

The wardens and vestrymen accepted Dr. Wolcott's resignation with deep regret. A special service and reception in Dr. Wolcott's honor will be held shortly. The Rev. Robert Holmes, of Evanston, is now *locum tenens* at Highland Park.

A TRIBUTE TO BISHOP MURRAY

The Church in Chicago is eagerly looking forward to the visit of the New Presiding Bishop, who will speak at the annual diocesan convention in February.

The Rev. E. A. Gerhard, rector of Christ Church, Winnetka, spent four years of his ministry in the diocese of Maryland. In the current number of the *Christ Church Chronicle*, Mr. Gerhard makes this affectionate tribute to his former diocesan:

"At the recent General Convention the Church completed the machinery by which her task is efficiently to be executed by the election of Bishop Murray as Presiding Bishop. Now we have a head, and a wise and able and seriously consecrated head he is. I spent four years under Bishop Murray in Baltimore, and I can speak from the background of personal contact. He is the most simply religious man I have known, the ablest administrator, the kindest heart, the most genuinely consecrated Christian. I honestly believe that today he is the most generally loved man in the city of Baltimore. With a leader possessed of tremendous gifts of mind and of spirit we can look confidently to a new era of enlarging usefulness for our Church."

NEWS ITEMS

parish of any of the clergymen of the Diocese. He was obliged to resign because of ill health and will leave for a long rest.

When Dr. Wolcott first came to Highland Park, he found it a small, beautiful village on the North Shore. He has seen it grow to be a large and thriving, suburban city. A new church, a parish house, and a rectory have been built during his time. From the outset Dr. Wolcott became one of the leading religious leaders in Highland Park. He took an active part in civic matters, and for many years was a member of the school board, serving for several terms as its president. The Deerfield-Shields High School at Highland Park and the local grade schools, built during his time, are ranked among the best in the Chicago district. He has also been actively engaged in diocesan work since he came. For a number of years he was a member of the Standing Committee of the Diocese, and served also as an examining chaplain. Dr. Wolcott was born in New York City, May 4, 1856, and came West as a young man. He was graduated from the General Theological Seminary receiving the degree of S.T.B. in 1879. He also studied at Racine College, and at the Western Theological Seminary, receiving the degree of Doctor of Divinity from the Western, in 1906.

Dr. Wolcott has always been a leader in missionary work. The first three years of his ministry were spent on the frontier

CONSECRATION OF DR. BARNWELL

BETHLEHEM, PA.—The Presiding Bishop has taken order for the ordination and consecration of the Rev. Middleton Stuart Barnwell, D.D., as Bishop-elect of the Missionary District of Idaho, as follows:

Time and Place: Wednesday, December 30, 1925, Church of the Advent, Birmingham, Ala.

Consecrator: The Most Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem and Presiding Bishop.

Co-Consecrators: The Rt. Rev. Thomas Frank Gailor, D.D., LL.D., Bishop of Tennessee, and the Rt. Rev. Charles Minnigerode Beckwith, D.D., Bishop of Alabama.

Presenters: The Rt. Rev. William George McDowell, D.D., Bishop Coadjutor of Alabama, and the Rt. Rev. Frank Hale Touret, D.D., Retired Bishop.

Preacher: The Rt. Rev. Charles Edward Woodcock, D.D., Bishop of Kentucky.

Attending Presbyters: The Rev. Carleton Barnwell, Grace Church, Lynchburg, Va., and the Rev. Charles Clingman, Church of the Advent, Birmingham, Ala.

Reader of the Litany: The Rt. Rev. Herman Page, D.D., Bishop of Michigan.

Master of Ceremonies: The Rev. Richard A. Kirchhoffer, All Saints' Church, Riverside, Calif.

FOREIGN-BORN SUNDAY SCHOOL

DETROIT, MICH.—After six weeks' work, there has been gathered together in Highland Park, a Sunday school whose membership consists of fifty persons, representing seven different nationalities. The greater number are Armenians, Syrians, or Greeks. Although the work was intended originally for children the request has come from the women of the neighborhood that a mother's class be formed. Still more remarkable is the fact that a considerable group of Moslem parents have asked for Christian instruction for their children.

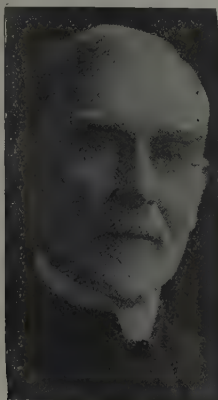
The whole work has been initiated and carried on by the Rev. Dr. H. H. Spoer, head of the Foreign-born Americans work of the Diocese of Michigan. He has to help him several volunteer teachers, and has just secured a district visitor. The work is regarded as being of the greatest promise, all that is necessary to establish it firmly being a little material and equipment.

CINCINNATI CHILDREN'S HOSPITAL

CINCINNATI, OHIO.—The annual Donation Day of the Cincinnati Children's Hospital was held on Thursday, November 19th, at the Hospital, when the annual reports were submitted, which showed a most prosperous condition of affairs. The total income for the year was \$99,538, with an expenditure of \$95,413, leaving a balance in the treasury of over \$4,000.

Mrs. Clara Barton gave \$5,000 for the endowment of a bed in memory of her husband and parents. A bequest of \$5,000 was also received from Ophelia Fowler Dhume, in memory of her sister Emma Jane Fowler. These beds were dedicated at the morning service in the hospital chapel by Bishop Vincent.

Requests received during the year amounted to \$90,270.54, making a total endowment fund of \$627,515.75. It is hoped that the new hospital will be ready for occupancy by the fall of 1926.



REV. P. C. WOLCOTT, D.D.

SEMI-CENTENNIAL OF ST. JOHN'S, NEWPORT

NEWPORT, R. I.—The fiftieth anniversary of the foundation of the Church of St. John the Evangelist, Newport, R. I., was observed on Sunday, November 22d, the celebration continuing throughout the octave.

The day was observed with Masses for Communion at 6:30, 7:30 and 9. At 10:30 Solemn High Mass was celebrated, with a sermon by the Rev. S. Shirley Hughson, O.H.C. At 7:45 p.m., Solemn Evensong was sung followed by a sermon by Fr. Hughson and a Solemn *Te Deum*.

Virgin Mary, and the window is the work of Mr. Clement Heaton, of New York.

The second of the memorials is a series of five paintings given by Miss Rosalie Creighton in memory of her mother, Elizabeth M. Creighton, and her sister, Harriette McPherson Creighton. Three of the paintings are very old. One, a Madonna, is by Carlo Dolci, and two others are of St. Mary Magdalene by Carraci. The artists of the other two are unknown.

The Bishop then blessed a very beautiful statue of St. Augustine of Canterbury, carved in wood by Mr. Angelo Lualdi of Boston. This statue stands upon the post at the foot of the pulpit. This memorial

attempted work there with no effect. The first services were held in the home of Peter Quire, a Negro, who, with his wife and a very few others, were the only Churchmen thereabouts. A chapel was built before long and was rebuilt in 1882, in which year St. John's became independent from its mother parish. In 1894 the present church building was given by Sarah Titus Zabriskie in memory of Sarah Titus Zabriskie. The old chapel became the guild hall, and, in 1922, two near by residences were purchased and remodeled, one becoming the rectory, and the other an annex to the guild hall.

It is said that St. John's was the first church in the Diocese to institute, in 1887, the weekly Eucharist, and was among the pioneers in instituting a daily Eucharist. In 1914 the spiritual life of the parish was enriched by the coming of the Sisters of the Holy Nativity. Among the priests of the Church that have left their impress on the church are the Rev. Dr. Henry Coit, the famous rector of St. Paul's School, Concord, and the Rev. Fr. Beattie, who was rector of the parish for twenty years from 1898. The Rev. Julian D. Hamlin is the present rector.

A FAREWELL SERVICE

NEW YORK, N. Y.—A farewell service was held in the Chapel of Church Missions House, New York, on November 20th for the Rev. and Mrs. Frederick C. P. Hurd, recently from the Church of the Advent, Jeanette, Pa., now going to Camaguey, Cuba, fulfilling a desire of many years' standing. Accompanied by Miss Prudence Hurd, aged thirteen months, they sailed November 21st on a United Fruit Company liner—with its British flag at half mast for Queen Alexandria.

MEETING FOR SOCIAL WORKERS

NEW YORK, N. Y.—Members of the Church are planning to make the most of the sessions of the State Conference of Charities and Corrections to be held in New York City December 8th to the 11th. Effort is being made to encourage the attendance of clergymen and social workers throughout the State.

Under the auspices of the Fellowship of Social Workers, an organization fostered by the Social Service Commission of the Diocese of New York, a special program has been prepared for Church social workers. There will be a corporate communion at St. Bartholomew's Church at eight o'clock Thursday morning, December 10th. A luncheon meeting has been arranged for one o'clock on this same day for official representatives of the various Social Service boards and commissions of the State, to be held at the Madison Square Hotel. This will be followed at four o'clock by a conference in the parish rooms of St. Bartholomew's Church. The subjects for consideration are How can the State Conference be Made of Greater Benefit to the Church's Social Workers? and, What is the Church's Responsibility in the Industry Problems of the State? It is hoped that Commissioner James A. Hamilton, of the State Department of Labor, will lead this discussion. At 6:30 o'clock the Fellowship of Social Workers will entertain out-of-town members of the State Conference at a Supper at the Town Hall Club. Speakers at the supper will be Mr. Douglas P. Falconer of Buffalo, and the Rev. Samuel Tyler, D.D., of Rochester. These addresses will deal with Church Coöperation with Secular Agencies.



ROOD SCREEN IN THE CHURCH OF ST. JOHN THE EVANGELIST,
NEWPORT, R. I.

Erected in memory of the late rector, the Rev. Charles Frederick Beattie

On Tuesday in the Octave of the Feast a Sung Mass of Requiem was celebrated at 7:30 a.m., for the Benefactors of the Parish. On Thursday in the Octave of the feast (Thanksgiving Day) a united thanksgiving service of the four churches in Newport was held in St. John's Church. The Eucharist was sung at 10:30 and a sermon was preached by the Rev. Nelson Kellogg, of Emmanuel Parish.

On Sunday, November 29th, the octave day of the Feast, the Rt. Rev. James DeWolf Perry, D.D., Bishop of the Diocese, visited the parish.

At the Sung Mass at 10:30 three new memorials were blessed by the Bishop. One was a beautiful stained glass window, the gift of Mr. Henry Redmond in memory of his daughter, Lydia Redmond. The window is designed in the Fifteenth Century manner, and is painted on antique glass after the medieval custom. The subject is the Purification of the Blessed

was given by Mr. and Mrs. Edward Parrish in memory of their daughter, Dorothy Saxe Parrish.

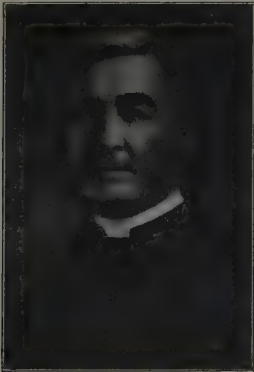
In the evening at 7:45 p.m., the Bishop administered confirmation, and preached.

During the week the various Guilds and organizations fittingly observed the semi-centennial. These activities culminated in a mass meeting and parish reception held on Friday night, November 27th. The speaker on this occasion was Col. H. Anthony Dyer, of St. Stephen's Church, Providence. Col. Dyer spoke on the fifty years of work the parish had done in Newport, and the implications of this work for the future.

St. John's Church originated in a mission that the Rev. I. P. White, then rector of Trinity Church, started, during the summer of 1875, in that part of Newport known as The Point. This section was recognized at the time as "a godless neighborhood," and other religious bodies had

DR. PENFOLD'S SILVER JUBILEE

PROVIDENCE, R. I.—The Rev. Frederick S. Penfold, D.D., rector of St. Stephen's Church, Providence, celebrated the twenty-fifth anniversary of his ordination to the priesthood, on November 24th. After several low Masses there was a Solemn Mass at which the Doctor was the celebrant, and at which he was assisted by the Rev. Dr. McClenthen, of Mt. Calvary, Baltimore, as deacon, and the Rev. R. B. T. Anderson, O. H. C., as subdeacon. These two men, at that time seminarians, served at Dr. Penfold's first Mass twenty-five years ago. The Rt. Rev. J. DeW. Perry,



REV. F. S. PENFOLD, D.D.,
Rector of St. Stephen's Church,
Providence, R. I.

D.D., Bishop of the Diocese, preached a strong sermon on the office of the priesthood. Seventy-five priests from all parts of the East were present, as was a large delegation of the Massachusetts Catholic Club. The Music of the Mass was Gounod's *Mass of the Sacred Heart*.

At a luncheon following the celebration, Bishop Perry and a number of Providence laymen spoke. A number of gifts were made by Dr. Penfold, one of which was a three months' vacation in Europe next year.

Dr. Penfold was ordained priest in 1900 by Bishop Abel Leonard, and has always been identified with the practice of the Catholic Faith. He has been rector of St. Stephen's Church since 1919.

THE CHURCH IN CUBA

HAVANA, CUBA—Bishop Hulse has sent out to the Cuban clergy and congregations a resumé of the General Convention in Spanish. This is practically all that our Cuban people will know of what transpired in New Orleans, as the Spanish-language papers contained, of course, no news of the Convention except possibly the omission of the word "obey" in the marriage service. The Rev. Frederick C. P. Hurd, until recently rector of the Church of the Advent, Jeanette, Pa., will arrive in Havana November 25th with Mrs. Hurd and their small child, en route to Camaguey, where Mr. Hurd is to have charge of St. Paul's School. This is to become a boarding and day school for boys in the most important city in central Cuba.

As an immediate result of an impressive service of institution of Sunday school officers and teachers, held recently at a Sunday morning service in Holy Trinity Cathedral, Havana, two additional teachers were obtained for the staff.

The annual union Thanksgiving Day service of the American colony in Havana will be held this year in Holy Trinity

Cathedral, the ministers and choirs of four churches taking part. The President's proclamation will be read by the American Consul General, the Hon. Carlton Bailey Hurst. The offering will go for the work of the American Bible Society in Cuba. The service will close with a benediction by Bishop Hulse.

An "eighteen hole" newsletter to the people of Holy Trinity Cathedral has been sent out recently by Dean Beal, telling of numerous activities and plans. These are called the Cathedral course for this fall, and playing it is advised to avoid "hardening of your spiritual arteries." Golf is a very popular year-round sport on the excellent courses in the suburbs of Havana.

BALTIMORE NEWS NOTES

BALTIMORE, Md.—Thanksgiving Day Services were held in all the churches of the Diocese on Thursday, November 26th. The decorations were even more beautiful and elaborate than in previous years, and the congregations in many instances taxed the seating capacity of the buildings. It seems most appropriate that the offerings on such an occasion should be devoted to the Clergy Pensions, and this was the case in many of the larger Baltimore churches.

It is a source of great gratification to the Churchmen of Baltimore, as to the people of all religious bodies, that the Rev. Harris Kirk, pastor of the Franklin St. Presbyterian Church, has declined the call to the Fifth Avenue Presbyterian Church, New York City, and has decided to remain at his post in Baltimore. The influence and popularity of Dr. Kirk transcend all ecclesiastical boundaries in Baltimore, and he is recognized as the outstanding figure in the ministry in that community. Partisanship is silent in the presence of this faithful servant of God.

An A. B. C. Carnival, Argentina, Chile, and Brazil, in keeping with the course prepared for the Mission Study Classes this year, with the atmosphere of Latin America predominating, was successfully carried out in Grace and St. Peter's Church, Baltimore, on Thursday and Friday, November 19th and 20th. There were many booths and more than one hundred workers, and the sum of \$2,300 was realized.

The following persons were ordained to the diaconate by Bishop Murray on St. Andrew's Day: William Christian Roberts, Gideon C. Montgomery, both from the Church of the Messiah, Baltimore, H. Martin Davidson, of Elkridge, Md., and Wilbur F. Wheeler, of the Church of the Holy Nativity Baltimore, Md. The Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*, was raised to the priesthood. The service was held in the Church of the Prince of Peace, the Rev. Christopher Sparling, rector, and those participating in the service were, the Archdeacon of Maryland, the Rev. Christopher Sparling, the Rev. Hugh W. S. Powers, the Rev. Peregrine Wroth, D.D., and the Rev. Edwin S. Hinks. The sermon was preached by the Rev. Almon Abbott, D.D., rector of Grace and St. Peter's Church.

The Church of the Resurrection, Baltimore, has sent Mr. R. Brinley Madge, a member of the parish, to the Seminary at Alexandria, Va., to study for the ministry. Mr. Madge is thirty-three years of age, and was born in England. Before the war he studied for two years at St. John's College, Wales. During the war, he served with the British Army in Mesopotamia and the far East. He is a graduate of the Royal Institute, London, England.

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brother, Mr. W. W. Chipchase, two enthusiastic laymen of the Church in Baltimore, have recently presented a private pocket communion set to the Rev. Joseph M. Waterman, minister of the Church of the Resurrection, Baltimore. The set is sterling silver, and was used by the late Rev. Charles Chipchase, a priest in the Church for nearly fifty years. The Altar Society of Christ Church, has furnished the linens for the set.

AN ARMISTICE DAY SERVICE

ROANOKE, VA.—Armistice Day was fittingly celebrated at the morning service in St. John's Church, Roanoke, on Sunday, November 8th. After the anthem tapers were lighted in memory of the two members of St. John's congregation who lost their lives in the war, Harry Raymond Bodow, of the British army and John F. McBurney of the American army, and a wreath was placed on the memorial tablet which contains the names of eighty-two members of St. John's who were enlisted as soldiers, nurses, etc.

As the national anthem of each nation was sung the flags of Italy, France, Belgium, Great Britain, and the United States were borne up the aisle from the rear of the church and presented at the chancel steps. Especially impressive was the singing of two of the anthems in solo; that of Belgium by Mrs. George W. Grant, and that of Italy by Mr. James Breakell. The women of the choir sang the anthem of France and the men the anthem of Great Britain. The choir and congregation joined in singing the Star Spangled Banner.

At the evening service on the same day the speaker was the Rev. Dr. I. H. Correll, of the Church Publishing House, in Japan. Dr. Correll, who has been in Japan fifty-two years, spoke of conditions there after the earthquake and referred very interestingly to the work of the Publishing House with which he has been connected for the past eight years and from which Bibles, Prayer Books and other religious works in the Japanese language are distributed throughout the world. While in Roanoke Dr. Correll was the guest of his daughter, Mrs. Thos. W. Spindle.

FOND DU LAC ON THE JOB

FOND DU LAC, WIS.—The chairman of the Field Department of the Diocese of Fond du Lac, the Rev. Roy W. Mason, rector of St. Augustine's Church, Rhineland, and the executive secretary, the Rev. Frederick G. Deis, rector of St. Mark's Church, Oconto, attended the General Convention in order to be present at the meetings and conferences held by the National Council for secretaries and field workers. Since their return a Flying Squadron visitation of every parish and mission has been arranged to promote greater interest in the Church's Program and to get every congregation to accept its quota in full. This visitation is now in progress, and so far the results are most gratifying. Bishop Weller is mailing the following personal letter to every Communicant in the Diocese:

"Throughout the entire country during the next thirty days, earnest Church people are making a united effort to get enough money pledged to support Christ's work during the year of our Lord 1926.

"Your local congregation needs financial support. The Diocese, of which your congregation is a part, needs money not only for its central expenses, but for the strengthening of our weaker congregations which cannot be adequately main-

tained without your active help. You are a member of the great Christian Brotherhood to whom our Lord gave the command, 'Go ye into all the world and preach the Gospel to every creature,' and we are calling on you to give liberally to win the World for Christ.

"In accordance with a resolution adopted unanimously by General Convention, appropriations for the work of the National

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"REGINALD H. WELLER."

A HANGING ROOD

BOSTON, MASS.—A hanging rood has been installed in the Church of the Advent, Boston, and was solemnly dedicated on All Saints' Day, November 1st. It is a gift in memory of Mrs. Frances Richardson, long time a devoted member of this parish, and has been executed under the direction of Messrs. Cram and Ferguson.

The rood is carved from wood, and decorated entirely with gold and colors. The face of the cross that is toward the nave of the church holds a regnant figure of our Lord, the hands supported by cherubim, the feet by an angel. Flanking the corpus on the traditional sides, left and right, are carved figures of our Lady and St. John. These figures are complemented also by the use of symbols. On the pedestal under the figure of our Lady is a blue shield charged with a golden fleur de lis, symbol of purity. The pedestal under the figure of St. John has a shield with a red field charged with a golden chalice and a serpent. The terminals of the cross on this side are carved with symbols of the four Evangelists.

Under the beam at the base of the cross, supporting the two flanking figures, is a conventional tree of life, among the roots of which is entwined the serpent. The tree of life bears the flower and forbidden fruit. The tree of life is not uncommon in decorative work of this sort, but in this instance it takes the place of the more usual form of the skull and serpent placed under the feet of our Lord, symbolical of victory over death. The ends of the beam contain the monograms *Chi Rho* and *Alpha Omega*. The colors on this side of the Cross are green for the base, and for the cross proper a blue background, with red as the background for the symbols that are contained in the terminals of the cross. All of the figures are decorated in the traditional way, the outer garments of our Lady in blue, and the vesture of St. John in green.

The reverse, or chancel, side of the cross differs in symbolism from the obverse side. Over the intersection of the arms of the cross is a vesica within which

is carved a figure of our lady enthroned. The terminals of the cross on this side are embellished with carved, gilded, and colored symbols of our Lady, the rose, the pomegranate, the fleur de lis, the crescent, and the star. The color used for the cross above the base is red, with backgrounds for the emblems in the terminals of blue. Otherwise the decoration and detail of this side of the Cross are identical with the obverse side.

Dr. van Allen, the rector, has recently presented the parish with a new cope. It was an exhibition piece at the Royal Needlework School of the South Kensington Museum, and is made of a Portuguese brocade no longer to be had. Dr. van Allen was told that the Primus of Scotland wore it at the wedding of Princess Mary in Westminster Abbey. His own vestments were lost in the haphazard handling of luggage characteristic of British railways, and this was procured for him as the handsomest available.

MEMORIAL FOR QUEEN ALEXANDRA

DETROIT, MICH.—On little more than twenty-four hours' notice, a memorial service in honor of the late Dowager Queen Alexandra was arranged to take place in the Old Mariners' Church, Detroit, at three o'clock Sunday afternoon, November 22d. The congregation was composed largely of former subjects of the British Crown, born in many parts of the Empire. John Cameron, British Consul at Detroit, and the full consular staff were present. Among the organizations represented were the Sons of St. George, the Daughters of St. George, St. Andrew's Society, and the Daughters of the Empire.

The service was conducted by the Rev. Harry J. Pearson, head of the Detroit Episcopal City Mission. The Rev. Dr. Gaius Glenn Atkins, of the First Congregational Church, preached the sermon. The hymns used included For All the Saints Who from Their Labors Rest, America, God Save the King, O God, Our Help in Ages Past, and Blest Be the Tie that Binds.

Mr. Cameron, the British Consul, spoke briefly of his appreciation as a British subject of the sympathetic understanding and insight shown by Dr. Atkins in his address, as indicative of the close understanding between the English speaking peoples.



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TEACHER TRAINING IN DELAWARE

WILMINGTON, DEL.—A successful training institute for Church school teachers has been built up in Delaware through the persevering efforts of the Rev. Thomas Getz Hill, chairman of the department of Religious Education in the Diocese, assisted by Miss Florence V. Miller, of St. Andrew's Church, Wilmington, and a number of clerical and lay workers. The institute meets on the first Tuesday night of each month. During the first year of its existence a supper was served at the expense of the diocese. For the second year the teachers elected to pay for the supper, and this year they have decided to dispense with it altogether and the plan works well.

The first hour of the evening is given to coaching in the various grades of the Christian Nurture course, and second hour is devoted to general instruction in the Life of Christ by the Rev. Franklin E. Seymour, rector of St. Philip's Church, Philadelphia. Special stress is given to the securing of credits in the National Accredited Teachers' Association. The meetings are held in the larger parish houses of the city of Wilmington.

MINISTERING TO CZECHO-SLOVAKS

JOINTOWN, N. Y.—On November 20th the Rt. Rev. Dr. G. Ashton Oldham, Bishop Coadjutor of Albany, preached in St. Cyril's Church, Johnstown, to the congregation of the Czecho-Slovakian independent national Church. This group is one of many congregations of the Czech Church in this country. They have purchased a church building, have equipped and furnished it, and have been ministered to by the Rev. W. W. Ellsworth, rector of St. John's Church, Johnstown, since the departure of their own priest, who left some time ago. Mr. Ellsworth conducts the services, reading in English, which most of the people understand, letting them sing the responses and hymns in their own language.

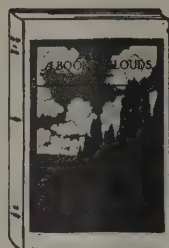
There was a congregation of 100 on the occasion of Bishop Oldham's visit, who joined heartily in the service. The Creed and Lord's Prayer were said in English and the responses in Slav. Bishop Oldham assured them that the Church has not the slightest desire to proselyte but to serve them and encouraged them to stand fast by the faith of their fathers. A number of their children attend St. John's Church school, and the parish is striving cheerfully and persistently to establish itself and pay the debt on its building.

AN OLD EAST CAROLINA CHURCH

BATH, N. C.—A new era in the long life of old St. Thomas' Church, Bath, was begun on Thursday, November 12th, when a large number of people from the eastern part of North Carolina made a pilgrimage there, took part in a service of the Holy Communion, and organized themselves into an association for the purpose of restoring and preserving this historic shrine. The pilgrimage was arranged by the rector, the Rev. J. N. Bynum, with the assistance of the Bishop, the Rt. Rev. Thomas C. Darst, D.D.

Bishop Darst was celebrant at the Holy Communion, and was assisted by the Rt. Rev. J. B. Cheshire, Bishop of North Carolina; and the Rev. R. B. Drane, D.D., rector of St. Paul's Church, Edenton.

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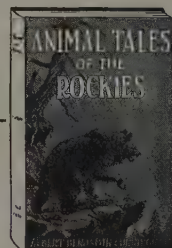
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Brief addresses were made by Bishops Darst and Cheshire and by the rector. The Honorable Hallet Ward, of East Carolina, made a brilliant historical address. People from all over the eastern part of the State knelt at the altar rail.

Following the service an association was formed by the election of Mr. J. G. Bragaw, Jr., of Washington, as president, Mr. S. S. Nash, of Tarboro, as vice president, and the Rev. J. N. Bynum as secretary-treasurer. This organization will begin at once the complete restoration of the building along its original lines, and will provide for its preservation. The building, erected in 1734, is the oldest church building in North Carolina. Built of brick and set in a very quaint church yard, it preserves the atmosphere of the past. It has been in continuous use since its construction.

A NEW PARISH HOUSE

BALTIMORE, Md.—On November 9th, the Church of the Prince of Peace, Walbrook, Baltimore, realized a dream of some years' standing, in the dedication of their new



PARISH HOUSE, CHURCH OF THE PRINCE OF PEACE, BALTIMORE, MD.

parish house. The brief dedicatory ceremony was held in the great Hall, Bishop Murray officiating, assisted by the rector of the parish, the Rev. Christopher P. Sparling.

While the new building was conceived as a dream, its realization was furthered by urgent necessity. The church is situated in an important residential suburb of the city of Baltimore. Its many organizations, especially young people's organizations, have been growing at such a pace in recent years that the old accommodations in the basement of the church had become altogether inadequate. The Church school, for instance, the most important of these organizations, has been outrunning all available space. Such contingencies have been more than met in the new building. The main Church school now meets in the great hall, with many of the more advanced classes meeting in the numerous meeting rooms nearby. The primary department occupies the old quarters.

The great hall is equipped with an excellently appointed stage, while the seating capacity of the hall is four hundred and fifty. There are several exits from the great hall, one being unique—a fire proof stairway, built of stone and concrete. A large well-furnished sacristy is a source of great satisfaction to the rector. The sexton has not been forgotten. He will eventually have his quarters on the ground floor of the building, so that he may give his entire time to the church and parish house.

NOVEMBER IN CALIFORNIA

SAN FRANCISCO, CALIF.—November was an eventful month in the Diocese of California in that the Rev. A. W. Noel Porter, Ph.D., was inducted into the office of Archdeacon by Bishop Parsons on Wednesday the 18th, and was installed in his seat in Grace Cathedral by Dean Gresham. At the same time the Deans of Conventions of the Diocese, the Rev. Messrs. James P. Turner, of San Francisco, Edgard F. Gee, Oakland, and William A. Brewer, of San Jose, were installed in seats assigned by the Cathedral Chapter.

After the service the Archdeacon, who has been active in his work for three months, addressed the clergy and laity present on the missionary work of the Diocese, showing pictures of some of the missionary churches, choirs and Church schools. Already he has visited most of the missions, spending two or three days in each field, thus getting a thorough insight into conditions and needs. In every part of the Diocese he has encouraged, with much success, the increase of fellowship and co-operation of the men, one result

PRAYER BOOK REVISION

The greater part of the work of Prayer Book Revision has now been completed, and the ratified changes are authorized for use. No new Prayer Book (complete) will be published until the entire work is finished, which will be not earlier than 1929; but sectional portions of the Prayer Book, containing the revised services, are being published by order of General Convention. The principal of these are the following:

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being a Men's Association of the Convocation of Oakland, which meets for dinner each month. There were eighty present in October, and about 200 in November.

In the evening of November 18th, occurred the annual campaign dinner at the Commercial Club, participated in by about 400 of the clergy and laity of the Diocese, including about 100 members of the Young People's Fellowship.

The work of the Rev. Chas. P. Deems, Mr. Theo. F. Dredge, and Mr. Frederick

FOR ORDINATIONS

An eight-page pamphlet containing the revised material for use in the congregation at an Ordination—chiefly the new LITANY FOR ORDINATIONS—will be ready in time for the December Ember Days. Price not over 4 cts. per copy, possibly less. This can be used in the congregation in connection with the text of the Ordination services in the Prayer Book.

The publishers regret that the volume containing the full revised text of these services—THE REVISION OF THE BOOK OF COMMON PRAYER—cannot be ready for the Bishops to use at that time; but the alterations will be found in THE PROPOSED REVISION, 1922, pages 148-154, all of which have been ratified and are authorized for use.

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Another item of interest was the dedication of the enlarged chapel of the chapel of the Deaconess Training School and School for Christian Service in Berkeley on November 9th by Bishop Parsons. Several memorial gifts, including a window and chandeliers, were blessed. A memorial altar cross, candlesticks, and vases will be in place before Christmas.

THE VIRGINIA THEOLOGICAL SEMINARY

ALEXANDRIA, VA.—A meeting of the Board of Trustees of the Theological Seminary in Virginia was held at the Seminary on November 11th. At this meeting the honorary degree of Doctor of Divinity was conferred upon the Rev. William M. M. Thomas, Suffragan Bishop-elect of Southern Brazil, and also the Rev. Cameron F. McRae, of Shanghai, China.

The Rev. Alexander C. Zabriskie, who was elected a professor in the Seminary at an earlier meeting of the trustees, entered upon his duties at the beginning of the current session. He is teaching Religious Education, New Testament Introduction, and the History of the American Church. Mr. Zabriskie and his family are living in the house occupied by the late Rev. Joseph Packard, D.D., for many years the Dean of the Seminary, and in recent years by the present Dean, the Rev. Berryman Green, LL.D., until a new Dean's residence was erected within the past two years.

Thirty-two new students have entered the Seminary this year, bringing the total number in attendance to seventy-five, and already thirteen new students have been entered for the session of 1926-27.

At the meeting of the trustees certain pressing needs of the Seminary were taken into consideration; the most pressing ones are the endowment of a new professor's chair which will cost \$75,000, an endowment fund for the Library amounting to \$15,000, a fund of \$10,000 for road construction and improvement of the grounds, and \$1,500 for improvement of the interior of the Seminary Chapel.

A UNIVERSITY PARISH HOUSE

UNIVERSITY, VA.—On Wednesday evening, November 18th, the rector and vestry of St. Paul's Memorial Church, at the University of Virginia, tendered to the University community and student body, and to many of the friends of the student work of the Church, a reception in the new parish house, thus formally opening this building to students of the University of Virginia. The entire building was thrown open, giving everyone an opportunity to see the various rooms.

This parish house has been made possible through gifts from the Diocese of Virginia and friends of the University Church. It provides lounge and smoking and reading rooms for the students, offices for the clergy, a large auditorium for gatherings both of the students and the entire congregation of the Church, pantry, kitchen, and choir and Sunday school rooms.

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pletely by the women of St. Paul's Memorial Church and by gifts received from mothers of Church students in the University during the session of 1924-25.

Thus, for the first time, in the more than sixteen years of the Church's work at the University, there is now opportunity for the men and women to be at home for their various activities, both Church and social, under the auspices of the Church. Already the student work has greatly increased now that the various organizations have a definite meeting place and are not compelled to meet at various places as has been the necessity heretofore.

This parish house is an integral part of the proposed new St. Paul's Memorial Church, for which there has been an increasing need through the past fifteen years. At the present time there is a weatherbeaten frame structure, seating only 312, including the choir, and it is totally inadequate for the work that the Church must do. There are, thus far this year, 533 men and women registered as Churchmen, or as preferring the Church out of a student body of about 2,000. There is a local congregation of more than two hundred persons, chiefly members of the faculty and of the University community, in addition to the students. It is not at all an unusual thing to turn men away, in numbers from four or five to more than one hundred, from the regular Sunday morning congregation.

It is not difficult, therefore, to see the urgent need of an adequate and harmonious building to complete the facilities of the Church at the University. Plans are now under way for the raising of the needed funds to complete the building of this church, thereby providing an adequate church in this strategic center.

EUCHARISTIC MEMORIALS

LEWISTOWN, PA.—On All Saints' Day a pair of eucharistic candlesticks were placed on the altar of St. Mark's Church, Lewistown, in memory of Emma Watts Heakes, the wife of the rector emeritus, the Rev. William Heakes. The candlesticks are the workmanship of Juan Polo, of Valencia, Spain, and were given by the women of the parish.

The same church was also the recipient, on All Saints' Day, of a set of handsomely embroidered Eucharistic vestments of the finest linen, with a full set of stoles, made in the workshops of St. Hilda Guild, of New York.

The gift is a thank offering for the rector's return to the parish in health, after a prolonged rest following a recent operation.

A CHURCH RE-DEDICATED

LAUREL, DEL.—Sunday, November 8th, marked the beginning of a week of services held in honor of the formal reopening of St. Philip's Church, Laurel, Bishop Cook said prayers of consecration of the remodeled building, and preached at the eleven o'clock Eucharist, at which the rector, the Rev. Robert S. Whitehead, was the celebrant. The Bishop was the preacher again at Evensong.

On Monday evening, a supper and conference for the Church school teachers of Sussex County was held in the parish house, at which fifty-two persons were present. On Wednesday evening, Armistice Day, a union service in the interest of World Peace and Unity was held, at which the Rev. E. P. Thomas, pastor of the Methodist Church in Laurel, made the address. The final day, Sunday, November

15, brought the busy and profitable week to a close.

St. Philip's was a frame church, badly in need of repair and paint and a new roof. It was decided that a coating of brick instead of paint would be more lasting and more beautiful. Work was begun in May, and the corner-stone was placed in its new position by Bishop Cook on Whitsunday. While the exterior was receiving its brick veneer the interior was completely redecorated. The church today is therefore, both in interior and exterior, almost entirely new. The architecture is a modest Gothic, designed by Frank Watson & Co., of Philadelphia.

A MORTUARY CHAPEL

NEW YORK, N. Y.—A chapel, one of the smallest in the city, has recently been opened at St. James' Church, Madison Avenue and Seventy-first Street. Designed for the reception and reverent care of the dead until their burial, this mortuary chapel is the gift of Mr. and Mrs. Eugene Bennett, in memory of Rear Admiral Ralph Aston, U.S.N., Selena Hinman Aston, and Jane Preswick Aston.

Complete in its fittings, the exquisite little chapel reflects much of the style of the Fourteenth Century. Altar and ornaments, the bier with mortuary candlesticks of wrought iron at head and foot, and prayer-desks, given in memory of Malcolm Stuart, by his widow, all reflect a quiet dignity which will make the chapel a haven for those who have no place in which to be alone with their dead in the first hours of their desolation.

In the new chapel two windows, executed in the Fourteenth Century manner and depicting the Crucifixion and Resurrection, are the gift of Dr. and Mrs. Harmon A. Vedder, in memory of their three sons, two of whom died in the service of their country during the War.

The beautifully embroidered pall is the gift of Mrs. Charles F. Guthrie, in memory of her son, Frederick Victor Lehmann.

MEMORIAL TO THE LATE
REV. FREDERICK B. ALLEN

BOSTON, MASS.—The Rev. Frederick Baylies Allen, for thirty years and more associated with the Episcopal City Mission of Boston, first as Superintendent and then as Financial Secretary, was held in high esteem by a large circle of friends in and outside of Greater Boston.

Recalling the exceptional part which his life and devoted service had in the initiation and expansion of City Mission work, and acting in accordance with what they believe to be the desire of many, the Executive Committee and the Women's Aid of the Episcopal City Mission are raising a memorial of \$25,000 as a permanent recognition of his effective and unselfish life.

After careful consultation, it has been determined that this Fund, when raised, shall be held by the Episcopal City Mission and used for the partial endowment

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of the Mothers' Rest. This particular enterprise of City Mission work for tired mothers and their children was originated and developed by Mr. Allen and the use of such a fund as an endowment of the Rest would be in accordance with the often expressed desire and hope of Mr. Allen.

It is the intention of those having the memorial in charge to encourage contributions in addition to the original \$25,000, through special gifts and bequests, until the amount reaches a sum sufficient to care entirely for the expenses of the Mothers' Rest. In that event the institution would take a new name and be known as the Frederick Baylies Allen Memorial Mothers' Rest.

BURIAL OF CLARA MORRIS

NEW YORK, N. Y.—The name of Clara Morris, whose death and burial last week were briefly chronicled in the daily papers, brings up many memories to very many of the older generation, who recall Clara Morris as one of the great actresses of her day. She had retired from active service on the stage some years ago and was seventy-nine years of age at her death.

At the burial service at the Church of the Transfiguration, New York City, on the afternoon of November 23d, some interesting stories in regard to the religious phase of her life were told. Dr. Ray, rector of the parish, was assisted in the burial by the Rev. Frederick A. Wright, rector of St. John's Church, Tuckahoe, N. Y., where Miss Morris was a communicant. After the service the Rev. Mr. Wright gave out the following statement, which is printed in the new York Times:

The friends of Clara Morris in St. John's Episcopal Church of Tuckahoe, where she was a communicant, wish that the public could know that she was not only a great actress but also a devout Christian believer and a good and worthy follower of Jesus Christ." He told of the late actress a tale she was fond of relating. When she was a child of eight years, and her family were in need, the idea came to her that she might earn something to help. She prayed to God to get her a job, promising to be a good girl and go to church all her life if only she could help her mother, who took in washing.

The day following, an itinerant troupe of players came to the little town where she lived, and they wanted a child to appear in one of their productions. So she got a position with them which paid her \$4 a week.

Miss Morris said, continued the Rev. Mr. Wright, that she knew that she could not bargain with God, but that she had kept her covenant all these years on the stage and at her little home in Riverdale which became the scene of so many sorrows, and had never refused to give aid to any one asking for it.

Miss Morris, who was Mrs. Frederic C. Harriot, died at New Canaan, Conn., on November 20th from heart disease.

DEATH OF

REV. J. W. ASHTON, D.D.

OLEAN, N. Y.—The Rev. James William Ashton, D.D., rector emeritus of St. Stephen's Church, Olean, died at his home in Olean, October 21st at the age of eighty two years.

Dr. Ashton was born in Philadelphia, Pa., in 1843. While a student at the University of Pennsylvania the Civil War broke out, and in 1862 he was made a lieutenant of volunteers. In 1864 he was severely wounded while with Grant in Virginia and was discharged from the

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army. He then turned his attention to the ministry, for which he studied first at the Philadelphia Divinity School and later at the Baptist Theological Seminary at Newton, Mass. He then entered the ministry of the Baptist Church and held charges at Waterford, N. Y., and at Norwich, Conn. In 1871, however, he resigned from this ministry, and made preparation to enter the ministry of the Church, being ordained to the diaconate in 1872 and to the priesthood in 1873 by Bishop Stevens.

In the Church Dr. Ashton's first cure was the Church of Our Merciful Saviour, now the Church of the Annunciation, Philadelphia, going to Grace Church, Philadelphia, in 1878. In 1883 Dr. Ashton went to St. Stephen's Church, Olean, where he was to spend the remainder of his life. He became rector emeritus of the parish in 1914.

Dr. Ashton was a Master of Arts of the University of Pennsylvania, and Hobart College conferred the degree of Doctor of Divinity upon him in 1901. He represented the Diocese of Western New York in four General Conventions, and was a member of the committee on the revision of the Hymnal. In the Diocese he was, for nearly thirty years, a member of the Committee on Constitution and Canons, and has an authority on Canon Law. He was also greatly interested in civic matters, in the Grand Army of the Republic, in several Historical Societies, and in Free Masonry. He was highly esteemed as a speaker, and as a pastor.

The funeral services were held in St. Stephen's Church, October 24th, the Rev. C. C. Bentley officiating. There was a celebration of the Holy Eucharist at an early hour, and a guard of honor was stationed until in the afternoon, at three, when the office of the dead was said, at which a large number of clergymen, and former parishioners were present. On Sunday, October 25th, a special memorial service was held in the church.

NEWS IN BRIEF

COLORADO—The second annual united service of all Denver parishes was held on a recent Sunday, in the Municipal Auditorium of Denver, and attended by some four thousand persons. At least two outside parishes, Trinity, Greeley, and Ascension, Pueblo, shared in the service by installing loud speakers in their churches, listening to the addresses, and joining in the hymns. The service was broadcast over KOA, and could be listened to in every state. The principal speakers were Bishop Johnson of Colorado and Bishop Woodcock of Kentucky. An offering of about \$700 was made, for the missionary deficit. The clergy of all the Denver parishes took part in the service, and the united choirs led the singing.—St. James' Church, Denver, suffered from a slight fire recently, swiftly extinguished by the fire department. It began in the coal box, presumably through spontaneous combustion, and destroyed part of the roof, one stained-glass window, and its frame. The damage is estimated at about \$250.—St. Andrew's Church, Denver, has received the following gifts from parishioners who had returned from a visit to England: a silver thurible and incense-boat, 100 copies of The English Hymnal for congregational use, with the musical edition for the choir, and a supply of cottas and collars for the acolytes.

EAST CAROLINA—The question of how the Church can better serve rural sections proved to be a live topic at a recent meeting of the Convocation of Edenton, held in St. Andrew's Church, Columbia. Conferences on the Church's Program, Religious Education, and Christian Social Service were held and the Rev. Theodore Partrick, Jr., a deputy, made a report of the General Convention.

IOWA—The vestry and parish council of St. Thomas' Church, Sioux City, has sent an altar and prayer desk to Tabor College, which is now under the control of the Church. St. Thomas' Church has a foreign-born group in the Girls' Friendly Society.—St. Katharine's

School, Davenport, celebrated its patronal festival, St. Katharine's Day, November 25th, with a sung Eucharist at which the Rev. Rodney Cobb, curate at the Cathedral was celebrant, the Rev. Howard Lepper, rector of Trinity Church, Rock Island, was preacher, the Rev. G. H. Sharpley, the school chaplain, was thrifter, and the Bishop of Iowa pontificated in cope and mitre. The girls of the



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school, under the direction of Miss Carrie Hoyt, sang the *Missa Marialis*.—The Rev. W. E. Stockley, rector of St. Mark's Church, Fort Dodge, has been appointed editor and manager of *The Iowa Churchman*, to succeed the Rev. W. C. Hengen, who has left the Diocese to be dean of the Cathedral at Faribault, Minn.

KENTUCKY—The November meeting of the Louisville Clericus was held at the Cathedral House on Monday, November 9th, at which the special speaker was the Very Rev. Richard L. McCready whose topic was High Lights of the General Convention. Further reports were also given by the other clerical deputy from Louisville, the Rev. John S. Douglas.—A special united meeting of the Woman's Auxiliary, known as the post-convention meeting, was held in the Cathedral house, November 6th. Addresses were made by several of the diocesan officers and others on various phases of the Triennial in New Orleans, bringing most vivid and graphic accounts to their hearers, thus passing on much of the inspiration gained. The offering was devoted to St. Margaret's School, Tokyo.—On Sunday, November 15th, a series of special conferences and meetings, extending over the following Sunday, was held in Louisville by Mr. Leon C. Palmer. This Institute was arranged by the Diocesan Board of Religious Education, and was held for the double purpose of furthering the work among men and boys and to conduct an intensive course for the teachers and officers of Church schools. Besides daily courses on Our Bible and Church School Administration, given during the afternoons and evenings, grade conferences were held in the forenoon and by special appointment, and the two Sundays were given to meetings with the various Brotherhoods, and in speaking in several of the city churches, and as well as in St. Paul's Church, New Albany, which is in the immediate vicinity. The classes have been particularly well attended by representatives from almost all of the local parishes. Mr. Palmer also addressed a united meeting of the Y. P. S. L. at St. Andrew's Church on Sunday evening, November 22d.—The Rt. Rev. Berwyn T. Owen, D.D., Bishop of Niagara, was the special preacher at both the morning and the evening services at the Church of the Advent, Louisville, Sunday, November 15th, and also conducted a Quiet Morning for the clergy the following day. The retreat began with an early Celebration of the Holy Communion, at which Bishop Owen was the celebrant, and was followed by a breakfast in the new and commodious parish house, at which the rector, the Rev. Harry S. Musson was host. After Morning Prayer, the Bishop gave three meditations on the Temptations of Our Lord and, after noon prayers, a morning of great spiritual refreshment was brought to a close.—An intensive campaign is being waged by the diocesan committee on the Church's Program throughout the various parishes and missions of the Diocese in preparation for the Every Member Canvass on the first Sunday in December. An important feature of this was the vestrymen's dinner held at the Cathedral house on the evening of November 19th, when the special speaker was Bishop Strider, Coadjutor of West Virginia, who delivered an inspiring address to about one hundred vestrymen gathered to hear him. The Rev. John S. Douglas, chairman of the Committee also spoke.—At a recent visit to St. Paul's Church, Henderson, early in November, Bishop Woodcock dedicated a bronze tablet to the memory of Judge Thomas Towner, Sr., and Elizabeth Alver, his wife, who were connected with the parish in 1831; Judge Towner being on the original vestry when it was incorporated as a parish in 1841. Extensive improvements have been made in St. Paul's school room with an addition which gives a much more complete plant. This work represents an outlay of over \$4,000. The money to meet it was chiefly raised by the parish house guild and by gifts from the various members of the congregation and their friends. In this should be specially mentioned a legacy of \$1,000 from Mr. Montgomery Merritt, a Presbyterian.—Among other improvements in the church property of the Diocese should be noted a new entrance and concrete walk and steps in front of St. Thomas' Church, Louisville. These, with a complete regrading and a new street paving put down in front of the property by the city, constitutes a great improvement in appearance and comfort.—An American flag has been presented to the Cathedral by Mrs. Anne Josephine Dixon for use on the staff in the Cathedral Close. The flag was the property of her mother, an English woman, who, for many years, was a citizen of this country and whose respect and love for the American flag is one of the happy memories of her daughter. Appropriate ceremonies marked its first use on a recent Sunday morning in which the Cathedral choir and members of the Cathedral group of Boy Scouts participated. The flag is in memory of Mrs. Emma

Lund Fryxell. The staff also has an interesting history. Presented originally for use at the holiday house of the G. F. S. in 1921 by Miss L. L. Robinson, it was dedicated by Bishop Woodcock and saw service there for several seasons. Upon the abandonment of the holiday house, it was taken down and, last summer, was presented to the Cathedral by the Diocesan organization of the G. F. S. and placed in the Cathedral Close.

LONG ISLAND—A dinner, attended by some 200 members of the new mission of St. Andrew, Jackson Heights, concluded a drive for \$50,000 with which to procure property for a church building, and other expenses. More than \$40,000 has already been pledged, and the balance is in sight. Jackson Heights is a new and rapidly growing suburb of New York.

MICHIGAN—From many parts of the field in the Diocese there come indications that a new day is dawning in the rural work.—Last week the clergy of Oakland County, under the chairmanship of the Rev. Dr. Marquis, rector of Bloomfield Hills, held a conference to initiate a coöperative county-wide program of constructive effort on the part of the Church. Joining in this work are the Rev. Messrs. Blanchford, G. Bates Burt, James H. McCurdy, Philip T. Soderstrom, and the Ven. C. L. Ramsay.—Miss Lucia Boynton, a new missionary in the Diocese has recently established a new Church school at Weinegars, in which there are fourteen children and four adults. The work is supported from Gladwin, where is located one of the mission stations of which Miss Boynton has charge. At Collins Corners, northwest of Long Rapids, the Rev. W. F. Jerome has established a Church school of seventeen children and seven adults.—Vested choirs have been organized at Onaway and Chesaning, where the work is developing vigorously under the leadership of Miss Ethel Elliott.—Dr. George A. Haines, head of the Commission on Race Relationships of the Federal Council of Churches will speak on the race situation at the Diocesan Church Club of Michigan on Thursday, December 10th. Dr. Haines will be in Detroit in connection with the annual meeting of the Federal Council of Churches.—Taking part in the Forward Movement program in Michigan, Bishop Overs and the Rev. Lindel Tsen, of Hankow, will speak at various points in the Diocese during January.—The Church of the Epiphany, Detroit, is about to open a new parish house which has been erected at a cost of \$100,000. The rector of the church is the Rev. George Locke, and the associate rector is the Rev. A. M. Ewert.—Through the generosity of the Alpena County Savings Bank, the commodious brick building at Lachine has been turned over to the Church, and a vigorous Church school is in progress there.—Representatives of the athletic interests of various churches in the city of Detroit met recently to continue the work of the Detroit Episcopal Basket Ball League. The following executive committee was appointed to promote the work; the Rev. Harry Pearson, chairman, the Rev. Allan N. McEvoy, secretary, and Mr. Irwin C. Johnson, treasurer.

OKLAHOMA—The Rev. Rolfe P. Crum, who has recently resigned Trinity Church, Tulsa, has accepted a call to the rectorship of St. Mark's Church, San Antonio, and will take charge of that important parish, the last three rectors of which have been elevated to the Episcopate.—St. Philip's Church, Ardmore, has inaugurated a Sunday Evening Bible Class, which will take the place of the evening service. There has been a very large increase in attendance, many strangers being present each evening. The service is advertised by paid advertisements in the local papers, and the offering is devoted to providing equipment for the Church school.

QUINCY—The Illinois Valley Sunday School Institute, composed of the three Peoria parishes and St. Paul's Church, Pekin, of the Diocese of Springfield, met at St. Paul's Church, Peoria, November 16th. Fr. Clark, of Pekin, read a paper on *The Study of the Pupil* by Weigle. This Institute meets four times a year, and has proved of great value to the faculty of the schools.—The Rev. Percy C. Webber, completed an eight day Mission, November 22d, at St. James' Church, Griggsville, the Rev. B. O. Reynolds, vicar. The church was completely filled at practically every evening service, men being particularly in evidence. Sound Churchmanship was stressed by Fr. Webber in all his sermons, and a memorial crucifix was blessed on the final Sunday and hung in the church.

SOUTHERN VIRGINIA—One hundred and fifty of the clergy and laity of the Diocese of Southern Virginia met at St. Paul's Church, Norfolk, November 12th, for an all day conference on the Church's Program. After a celebration of the Holy Communion in the church, the conference met in the parish house and a program was carried out, that included addresses from both

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SOUTHERN OHIO—A new organ has just been installed in the Church of the Ascension, Middletown, the Rev. Thom Williamson, rector. It was the gift of Mrs. Austin Smith, in memory of her husband, who was a faithful worker and vestryman of the parish. The organ was built by the Wicks Pipe Organ Co., of Highland, Ill. The organ and new pulpit were dedicated by the rector.—The Rev. E. C. Boggess, rector of St. Luke's Church, Cincinnati, has taken charge of the Bethany Home for Boys which is under the supervision of the Community of the Transfiguration at Glendale. Father Boggess has moved to Glendale, but will continue as rector at St. Luke's.—Over \$10,000 has been subscribed towards the \$30,000 which the Diocese promised at the General Convention as its share of the deficit of the National Church. Every parish and offerings toward this fund, and it is hoped that the fund will be over-subscribed by the end of the year.—The Episcopal Crusade of the Diocese was concluded last week, and Bishop Reese has requested that every missionary send him a report of the services, attendance, etc.

UPPER SOUTH CAROLINA—Meetings of one kind and another are scheduled for every week in November over the Diocese. At each one of these reports of the General Convention and the Triennial meeting of the Woman's Auxiliary are being presented by the Bishop, the clerical and lay deputies, and the delegates from the Woman's Auxiliary and from the Young People's work.—The Rev. G. Croft Williams has just concluded a very successful Mission in his parish, St. John's, Shandon, Columbia. The Mission opened on Sunday night, November 1st, and closed on Sunday night, November 8th. The rector of the parish was the Missioner and the Rev. A. E. Evison, of Trinity Mission, Columbia, led the singing with marked success. Large crowds attended the services, week-days as well as Sunday.—Two Teacher Training Institutes have just closed their session. The first was held in Christ Church, Greenville, from November 9th through the 13th, and the second in the Church of the Advent, Spartanburg, from November 16th through the 21st. These Institutes were held under the auspices of the Department of Religious Education of the Diocese, the Rev. W. H. K. Pendleton, general chairman. Members of the faculty included Mrs. Lewis Parker, the Rev. Gardner L. Tucker, Miss Annie Morton Stout, Mrs. Frank N. Challen, the Rev. W. H. K. Pendleton, and Bishop Finlay.

WESTERN NEW YORK—Bishop Brent will hold a Quiet Day for the clergy and Laity in Rochester on December 18th.—The Rev. F. B. Drane, Archdeacon of the Yukon, has spoken at many parish gatherings in the Diocese during the past two weeks. On Tuesday, November 17th, he was the special speaker at the meeting of the Bath District of the Woman's Auxiliary.—Messrs. Mercer and Hadley conducted a Mission at Belmont, from October 18th to the 25th.

WYOMING—Dr. Thos. E. Winecoff, lay missionary of the District, who was deposed from the sacred ministry more than twenty years ago for causes not affecting his moral character and at his own request, has been restored to the priesthood by Bishop Huston; of Olympia, and has assumed charge of Riverton, Shoshoni, and Bonneville, where the people, regardless of religious affiliation, have given him a cordial welcome. Dr. Winecoff has served for four years and a half as lay missionary of the District.

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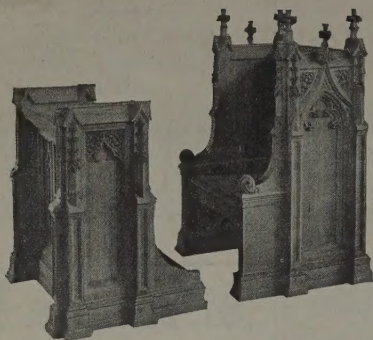
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